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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

PRINCIPAL FEATURES.

THE QADIAN 'HERESY'
Chamupati M.A.

NATIONAL EDUCATION—
ACHARYA RAMADEVA

Full contents inside cover.

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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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THE QADIAN 'HERESY'

Pt. Chamupati M. A.

(1)

IN THE last chapter of our book which appeared in the last month's issue of The Vedic Magazine, we quoted a sentence from Mahatma Gandhi's comment on Swami Shradhananda's martyrdom. The quotation was made from memory. The exact words of the Mahatma are :—

Musalmans have an ordeal to pass through. There can be no doubt that they are too free with the knife and the pistol. The sword is no emblem of Islam. But Islam was born in an environment where the sword was

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and still remains the supreme law..... The sword is yet in much evidence among Musalmans. It must be sheathed if Islam is to be what it means—peace.

We have noticed in the Quran passages in which liberty of belief has been allowed to both Muslims and non-Muslims. They belong to the earlier period of Muhammad's ministry when on account of his own weakness he was unable to wield a weapon of compulsion, and all possibility of the use of the sword was, consequently, on the other side. Later Islam was a dispensation of force. It is believed to have abrogated the former message of peace. This conviction as regards subsequent cancellation of verses preaching peace is not confined to books and the higher exponents of Islam alone; it is shared equally by the learned Mulla and the illiterate man in the street. To symbolise this essential feature of the doctrine of Muhammad, the Muslims of Nigeria have evolved a festival, in the course of which the preacher, when on the pulpit, has to be equipped as a soldier. A correspondent from those parts explains the object of this ceremony in a letter of his addressed to *The Light*, Lahore, an Ahmadiya fortnightly, in the following words:—

Islam in Nigeria.

"In celebrating the Prophet's birth-day, in connection with which an open-air lecture is often arranged, the principal speaker must be in arms as a token of the idea that the Prophet Muhammad propagated Islam with sword in one hand and the Quran in the other".

(The Light, May 16, 1927).

Muslims of light and learning convinced on the one hand of the futility of the use of violence in the propagation of religion, and mindful on the other of the stigma of barbarity which a religion incurs in the present age of intellectual freedom by resorting to means other than those of rational persuasion fall back, as they naturally should, on the earlier verses of the

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Quran, sanctioning liberty of thought. Instead of looking upon them as repeated by a later fiat enjoining the use of the sword, they assign to them in the Quran the position of regulating principles, to the purport of which the meaning of other verses, bearing an obviously contrary significance, has to be subordinated. The attempt has not been successful. It runs counter to traditon, and has met with mighty opposition on the part of the orthodox.

(2)

The Ahmadiya sect that originated in Qadian, a village in the district of Gurdaspur, and is today divided into two sections, one working at the place of the original inception of the movement, and the other with its centre at Lahore, has been found guitly of this among other 'heresies'. In India, where the government is non-Muslim, the sect has only been banned as *Kafir*. In Afganistan, two of its members have, under the order of the highest Muslim tribunal of that free country, been stoned to death. As already pointed out, bodies of orthodox *maulvies* in India, no less authoritative in their pronouncements than the Jamiat-ul-Ulema and the Deoband, heartily hailed this news when they received it, and wired their satisfaction at the Muslim Amir's fidelity to the *Shara'*.

All heretical movements have, of necessity, to be liberal. Was not Muhammad himself, to whom is attributed the origination of the Muslim doctrine of *jihad*, an advocate of religious liberty in the beginning ? Sermons of tranquillity at the outset are in reality disguised prayers for mercy. You cannot fight, and wish, in the interest of your own safety, to be left alone. The Ahmadiya interpretation of these portions of the Quran, even if it should have sprang from such motives is, inspite of its obvious inauthenticity, to be welcomed, as it may be calculated to provide for the enlightened Mus-

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lim, whose outlook education has of late broadened, his authority for fathering a homily of peace on the Book of Allah itself. We wish the Ahmadiya profession in this respect had, at its back, a thorough-going peaceful mentality of broad-minded philanthropic evangelists.

(3)

The sect was founded by Mirza Gulam Ahmad of Qadian, who laid down the pen of a petty clerk to be the head of a movement of reform, a circumstance which will raise him in the eyes of all lovers of self-dependent poverty raising itself to a high position. The present is not an occasion to pass in review the Mirza's whole life, public or private. He gave himself out to be in commune with God, who, he said, held converse with him, and conveyed to him His decrees mostly when he fell dozing. He sometimes saw God writing and presented to Him papers as a clerk would, which God signed with His own hand. Once drops of red ink, thrown from God's pen, were left palpably on his garments. It depends on the reader's credulity whether to give credence to these apparent signs of God's special favour or not. One most convincing evidence that demonstrated to the Mirza that he was the Promised Messiah was that he was suffering from two diseases, one in the upper part of his body, and another in the lower regions. The latter disease was diabetes. This, he writes, 'was the esoteric meaning of the Biblical prophecy that the Messiah on his return would have two yellow sheets of cloth on. This interpretation of the prophetic passage in the Bible is ingenious in its artless originality and must be accepted on pain of eternal damnation !

A great part of the communications he recieved from God were prognostications of horrible doom on his polemical adversaries. Impatient of opposition in polemics, he foreboded some dreadful calamity to the opponent for his mere fault of not accepting Gulam Ahmad's apostleship. The practice was

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the same that had been resorted to by Muhammad in the Quran. Only, this time the victims of the curses were both Muhammadans and non-Muhammadans. The Mirza added to divine revelations his own dissertations, which as you go through them, you find full of fulsome tautology and, what is worse, downright abuse. Once he engaged in a controversy with Atham, a Christian missionary, and foretold his death within a certain period. The doom missed its appointed time. Atham died but much later than the Mirza had expected. This was an occasion for the Mirza's opponents, both Muslim and non-Muslim, to indulge in exultations over his manifest discomfiture. Now what would the annoyed Mirza do but shower on them all abuse, calling them 'dung-eaters,' 'worshippers and consumers of a corpse,' etc. etc. In that very tract, which he published on the death of Atham viz. Anjam-i-Atham he referred to Jesus in the following terms :—

> Three maternal and paternal grand-mothers of his were debauchees, of whose blood he was born. p. 7.

One fails to see what religious necessity compelled an avowed reformer to scandalize the female relatives of a past saint. Such, however, was the Mirza's wont. His references to all sacred personalitis are pitched in the same high edifying key.

He imitated Muhammad in claiming for himself a marriage in heaven, with one Muhammadi Begam, whose hand, however, he could not to the end of his days win. He menaced both the husband of the favoured woman and her father with miraculous death but the two lingered on to his great chagrin. The husband is alive to this day, a concrete refutation of the Mirza's claim to Heaven-favoured-apostleship. Maulvi Sana-ullah, a Musalman, was similarly declared to be doomed to violent death. But he, too, is alive, a happy remnant of the Mirza's abortive prophet-hood.

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(4)

The fortune of Pt. Lekhram, an Arya Samajist missionary, who too was one of the chosen victims of the Dozing Oracle's communications with Allah, was brighter by far. He fell a martyr. He had not only written effective replies to the books of the Mirza, but had dared the pseudo-Prophet in his own house. Not his match in rational polemics, the Mirza proposed to the obdurate Pandit a contest in imprecations. In Islamic terminology they term such a combat *mubahila*. The two opponents, accompanied by their respective followings, meet and curse each other. The party wihich is wthin an appointed time visited with a calamity from heaven is deemed to have lost. The Pandit, an Aryasamajist, could not of course, repose his faith in such a queer Islamic battle of dooms and omens. And yet as an unwilling though amusing concession to the intellectual perversity of his misguided adversary he consented. The curses—a *mubahila* is a combat in these, though the term as, applied to the beneficent prayer of the Arya Pandit is an obvious misnomer—of these two combatants have been preserved. After a declaration of the main principles of his own faith, followed by a brief statement of his adversary's rejection of them, each prays to heaven for miraculous arbitration. The concluding words of both these declarations, which would in fact form the essence of the *Mubabila*, we reproduce below. They will to the reader be an index to the mentality that prompted the utterance of each debater :—

O Master Trickster ! O Lord of Mecca ! O Powerful and Wrathful God ! make Thou the right decision between us. Whichever of us is false, and from prejudice or any other selfish motive, says things which being sinful there is no conclusive reason for believing in them, his heart being closed to the light of faith, on him, O Almighty Lord, send some calamity in a year, and visit him with painful misery.....

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Thus ends Mirza Sahib's curse, in response to which writes Lekhram :—

Highest Lord ! Judge rightly between us. Make Thy True Religion prevail, not by dint of sword, but by dint of love and affection, and with the help of convincing reason, and the mind of him who opposes this Religion, illumine with Thy True Wisdom, by which ignorance, prejudice and persecution may come at once to an end.

Which of these invocations is godly and which just its reverse is not for us to adjudge. You pray to God for things which, you think, it is compatible with His divine mercy to bestow. In the opinion of the Arya Pandit the Mirza's heart required to be enlightened with truth, for that, he had been taught, was the only antidote of erroneous belief. The Mirza, brought up in the traditions of the Quran, could think of no better remedy even in the knowledge of Allah for a Pundit's refusal to accept Islam than a sudden calamity. No more authoritative index to the mentality of the Qadiani Prophet and his conception of the Divine Being could be pointed to.

(5)

The Pandit was not tamed. Prophecies of his death, the ultimate weapon of the fanatic crusader against both non-Islam and orthodox Islam, began to be published in quick succession. In one of his writings, the Mirza wrote the following ominous couplet :—

O thou foolish and misled enemy !
Fear the killing sword of Muhammad.

What confession of the Muslim's final resort to the sword, when defeated in a war of word and reason, could be more unmistakable. The sword placed in the hand of Muhammad is a clear admission of the writer's belief as to the Prophet's last instrument for the dissemination of his faith. And yet it is the boast of the Ahmadi that genuine Islam does not sanction the use of force for its propagation. His head appears, in fact, to have yielded to the intellectual demand of the present

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age that in the field of religious propaganda compulsion is taboo, but his heart, fed daily on the real teachings of the Quran, cannot but stick to a ferocious trend of feeling. For the non-believer who is guilty of not believing in the Quran, Allah has nothing but catastrophes, Muhammad has simply a 'killing sword' and the Mirza his inexhaustible fund of curses, and yet it is repeated in the press and on the platform day in, day out that Islam is a message of absolute mercy. Mercy indeed that harbours a murderous wish !

(6)

Posters were pasted in the bazzars and books published in which the doom pronounced on Lekhram was proclaimed. The Mirza likened him, in his usual none too felicitous phraseology, to 'a dead calf from which emanated a hideous sound'. From this the Ahmadis infer that Lekhram was doomed to die on the day of 'Id'. The association of a calf, if with an 'Id', is with 'Id-ul-Zuha, which surely fell neither on nor about the day of the Pandit's death. One of the proclamations of the Mirza under this head is printed on the cover of a tract named *Barakat-ud-dua*. It runs :—

Today on April 2. 1893–Ramazan 14. 1310 A. H—as, I dozed away a little in the morning I saw that I was satting in a spicions house, with a few friends present by me, when a person of powerful physique and having a terrible appearance, his face red as if it were going to bleed, came and stood in front of me. As I looked up I saw that he appeared to be a person of a novel constitution and character. He seemed to be not a man but an angel of the violent variety. The awe he inspired overwhelmed all hearts. As I was looking at him, he asked me 'Where is Lekhram ?' He also named another man and asked his whereabouts. Then it became clear to me that this person was charged with the duty of punishing Lekhram and that other man. But I do not remember who that other man was, *though this I remember with certainty that that other man was one of those few persons in respect of whom I have issued advertisements.* This day is Sunday and the time 4 A. M. (Italics are ours).

(Barakat-ul-dua)

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The angels of the Quran are true to their character as minions of a frowning Divinity, who sends messengers of 'the gross and violent variety' to punish the unbeliever. The whereabouts of the latter are unknown both to Him and His angels. Even after ascertaining these from the better informed Mirza, the agent of Allah's wrath had to wander for four years till in 1897 he could find his victim.

(7)

The visible angel of Allah commissioned to kill Lekhram was an extremely ugly Muhammadan who approached Lekhram with the request to make him Arya and became his disciple. All those who saw the ruffian going about with Lekhram warned the latter of his ferocious appearance which seemed surely to conceal some hideous design. The Pandit attributed these fears to the intrinsic skepticism of the Hindu mind which, because of its communal exclusiveness fostered for centuries, could not easily trust a non-Hindu desiring to be admitted into the Hindu fold. 'The angel of the gross and violent variety' was on the lookout for his opportunity which he found one day when the Pandit sat alone writing. As the latter rose to straighten his body after an hour or two of tiresome toil and threw back his hands presenting his breast bare to the pseudo-disciple who sat in front, out came the long hidden knife of the overjoyous assassin from under a rug and found its way into the Pandit's entrails. The murderer fled and the Pandit succumbed after a day or two's medical treatment. Not a word of complaint did the martyred missionary utter against his treacherous pseudo-pupil. He died and his last dying care was his mission to make the Muslim mild and, like a true believer in the God of mercy, merciful. Who knows if he was not in his heart of hearts repeating the prayer which ended his invocation in the course of the *Mubahila* of which we have given a short account above, that the mind of the Mirza,

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the boasted prophet of what his following believed to be his miraculously violent death, might in the consecration of his blood catch a glympse of divine truth.

(8)

Thirty years later there took place another martyrdom at the hands this time, too, of a Muslim—the martyrdom, we mean, of Swami Shraddhananda. The followers of the Mirza gave credit for this violent murder also to the deceased soul of the dozing Prophet. We have reproduced above a prophecy of the Mirza, in which with Lekhram has bracketed another, whose name the none too wary oracle had in a fit of unconscious obliviousness forgotten. While a whole Hindu India was in mourning on the loss of a great Indian leader, the Ahmadis were in exultations, distributing handbills and issuing posters, as usual, to declare that the prophecy of the deceased Messiah had now been fulfilled in its entirety. What mattered it if at the end of the portentous prognostcation itself it was expressly stated that 'that other man was one of those few persons in respect of whom I have issued advertisements', and in respect of Swami Shraddhananda no poster had ever been issued? The secretary of the Ahmadiya Anjuman suppressed this concluding sentence and with an easy conscience placed before the gullible masses a truncated edition of the Mirza's prognostication. Maulana Muhammad Ali, the president of the Ahamadiya community, justified the publication of this forgotten prophecy in a pamphlet bearing on the tragedy. The Leaders of the Ahmadiya sect appeared to be bent on a campaign of deliberate lies which they fabricated to bolster up by hook or by crook the apostolic claim of their ever-damning "Messiah".

(9)

As an index to the spirit which underlies this most recent phase of the imperious religion of Arabia, now according to all professions pacified and made gentler, these incidents from

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the life of the Father of the movement—incidents in which his simple-minded followers glory to this day—will suffice. The genuine spirit of mercy, of fellow-feeling, of patient and forbearing love of even your opponent in the matter of religious propaganda, tolerance of difference of belief and mild though dogged persistence in pressing your rational advantage, has from the first been foreign to the spirit of Islam. With Quran as divine revelation all hope of introducing a milder note of 'affectionate evangelization' in the fierce creed of the Mulla, is bound to fail, as is evidenced by the failure of this latest experiment of the Qadian 'heresy'. The Muslim is orderd to love the Muslim alone, of the latter too a chosen variety which to every sect within Islam is synonymous with its own narrow parochical groove. Outside Islam, the whole universe should to the orthodox Muslim be enemy's country, which he should look on with suspicion, contempt, hatred, and even fatal hostility, never with neighbourly sympathy, never with brotherly affection. That all Muslims do not so look is no fault of the *Shariyat*.

O for an infusion through and through into the propaganda of all churches of the eternal humanitarianism of the Veda which peals appealingly to this day from behind the countless aeons of antiquity :—

Make me powerful, O Powerful Om ! that all beings may look on me with the eyes of a friend. With the eyes of a friend do I look on all, With the eyes of friends may we all look.

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NATIONAL EDUCATION ‡

ACHARYA RAMADEVA, GURUKULA, KANGRI.

REVERED Bapuji, Snatakas of the Gujrat Vidyapith, Ladies and Gentlemen !

Education has often been counted as one of the countless "blessings" which, we are told, British Rule has conferred upon us. It is represented to the world at large and to our boy and girl students studying under the tutelage of the bureaucracy that before the advent of the British, learning was the exclusive preserve of an oligarchy and that the masses were sunk low in dense ignorance and downright illiteracy. We are, further, told by those entrusted with the task of preparing text-books for our rising generation, that in ancient India the selfish Brahmana mounted guard over the sacred lore and the portals were never flung wide-open ; only a privileged few were admitted through a turnpike. The truth, however, is the other way. That much-maligned social legislator, Manu has laid down in unequivocal terms that if children of Brahmanas, Kshatriyas and Vaishyas are not invested with the sacred thread—i.e. have not begun to read and write-before they have attained a certain age—an age which varies with their respective varnas—they become Vratyas and Vratyas are to be socially and sacramentally boycotted. It may be noted here that Vaishyas —that is the agricultural, the manfacturing and the artizan classes—formed the bulk of the people in ancient India as they do in every well-regulated state. It was, for this reason, that the King was called Vispati. The *Vis* formed the principal part of the nation who developed the material resources of the country and there were Brahmanas to teach them, Kshatryas to defend their possessions and to preserve their swarajya and Sudras or unskilled labourers—men who by reason of intellectual deficiency were fit for no fruitful work requiring the application of developed mental powers—to perform rough labour.

In the Veda itself there is a verse which says that the Vaisyas constitute the stomach, the liver, the heart and the knees of the body-politic, that is all those parts which are concerned with the processes of the manufarcture, assimilation and distribution of nu-

‡ CONVOCATION ADDRESS DELIVERED AT THE GUJRAT VIDYAPITH

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triment, essential to the upkeep of the system. It is significant that the well-known verse of the Purush Sukta in the Vedas which tells us that the Brahmanas represent the brain capacity of the social organism, the Kshatryas are its arms representing the power of internal, and external defence, the Vaisyas its *Uru* or knees constituting the capacity to till the fields and to feed lovingly the entire nation and the Sudras its feet representing powers of unskilled service has a slighly variant recension in Atharva Veda which instead of the term *Uru* has the word मध्यम् or middle portion which means practically the whole human trunk. The Vaisyas thus according to the eternal Scripture of our ancient religion represent the trunk of the social organism i. e. the people at large. So wide-spread was literacy in ancient India that in the Deccan, according to inscriptions discovered recently, there was a literacy test for candidates that aspired to become members of the village communes. Coming to more modern times, we find that before our British masters destroyed our village communities root and branch, the schoolmaster was one of the inevitable respected officials in every village.

Mr. A. D. Cambell, Collector of Bellany, wrote in his report dated 1823 that there were in his time 533 institutions for education in that district.

No less an authority than Max Muller asserts that prior to the British occupation there were 80,000 native schools in Bengal or one for every 400 of the population. Mass education was so scientifically and economically organised in pre-British India that the system by which the more advanced scholars were caused to teach the less advanced and at the same time to confirm their own knowledge was actually imitated by the Education Department of England.

At the stage of national awakening, that we have reached, it needs no arguing that any system of education which does not employ the mother tongue of the pupil as the medium of instruction and does not build upon the nucleus of inherited traditions and past literary achievments of the country is an exotic growth which can only clog the wheels of the mind machinery, crush originality and retard natural development of thought. It turns the pupil into a parrot that talks fluently what he has not assimilated and consequently does not understand. It makes of him an imitator, not a producer—

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an intellectual helot condemned to hew wood and draw water for his masters who produce and build. At best he becomes a collaborater and an amanuensis—a worker out of detail—and a supplier of raw materials which are worked up into intellectual fabrics by the skill of the artist. When a nation sets out to exploit another nation it imposes its culture upon the vanquished people in order to extinguish all sparks of promethean fire and to make them intellectual slaves with all desire to rise against their benefactors practically smothered and killed. It has been said that the British blundered into the British Empire and that the Empire was not created but simply chanced into being. That may very well be so. But it cannot be said that the unnatural and denationalising system of education obtaining in India came into being, by a series of unconnected and un-inter-related ukases issued by successive British administrators driven forwards or backwards by varying exigencies of the time and, consequently, as a result of a series of unconscious adjustments or mal-adjustments. Here, be it said to the eternal credit of John Bull's shrewdness and cunning and the eternal discredit of his heart, that he builded consciously and on purpose and according to a well thought out plan worked out to produce fore-seen and pre-ordained results.

Let us glance at the history of the present system of education in order to understand this. The British responsible administrator was never willing to impart the right sort of education to the people of India. He knew too well its inevitable results to do it. Thus Major-General Sir Smith K. C. B. said at the inquiry of 1831 :—

> "The effect of education will be to do away with all the prejudices of sects and religions by which we have hitherto kept the country—the Muslims against Hindus and so on ; the effect of education will be to expand their minds, and show their vast powers."

In his evidence tendered on the 15th of June 1833 before the Select Committee of the House of Lords, Mr. J. C. Marshman said :—

> "The proposal gave rise to a very memorable debate, in which, for the first time, the views of the Court of Directors upon the subject of education after we had obtained possession of the country, were developed. On that occasion, one of the Directors stated that we had just lost America from our folly, in having allowed the establishment of schools and colleges, and that it would not do for us to

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repeat the same act of folly in regard to India! and that if the Natives required anything in the way of education, they must come to England for it."

This has been the persistent mentality of British administrators in regard to India. India must be kept under subjection and bled white for the benefit of the Britisher and nothing was to be done which would have the effect of weakening that hold. He did not, therefore, consent to the introduction of any regular system of education—the camouflage of spasmodic grants to existing indigenous seats of learning notwithstanding—so long as his advisers, his Malcolms and Macaulays, did not deliberateby plan out a system of education that, he was persuaded, would tighten the grip instead of slackening it. Of this there is abundant and unimpeachable evidence. Sir Charles Trevelyan—brother-in-law of Macaulay—in his evidence on 23rd June 1853 before the Select Committee of the House of Lords said:—

> According to the same original native views.....both Hindus and Mohammedans regard us as usurping foreigners, who have taken their country from them, and exclude them from the avenues to wealth and distinction. The effect of a training in European learning is to give an entirely new turn to the native mind. The youngmen educated in this way cease to strive after independence according to the original Native model, and aim at improving the institutions of the country with the ultimate result of establishing constitutional self-government. They cease to regard us as enemies and usurpers and they look upon us as friends and patrons, and powerful beneficent persons, under whose protection all they have most at heart for the regeneration of their country will gradually be worked out.....For a very long time to come it would be greatly to their disadvantage that a native government should be established. They would be the first who would suffer from it. They would be the objects of plunder and popular indignation, and it is every way their interest to hold by us; and as that class increases, the longer will be the proportion of the people who will become attached to us."

In another minute dated 24th March 1828 Mr. Warden said that a more familiar and extended acquaintance with the English language might become the most durable tie between England and India. Sir

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Charles Trevelyan, whom I have already quoted, submitted to the Parliamentary Committee of 1853 a paper on "The Political Tendency of the Different Systems of Education in Use in India." Here are a few significant extracts from this tell-tale document.

"The spirit of English literature, on the other hand, cannot but be favourable to the English connection. Familiarly acquainted with us by means of our literature, the Indian youth almost ceases to regard us as foreigners. They speak of our great men with the same enthusiasm as we do. Educated in the same way, interested in the same objects, engaged in the same pursuits, with ourselves, they become more English than Hindus just as the Roman provincials became more Romans than Gauls or Italians. What is it that makes us what we are except living and conversing with English people and imbibing English thoughts and habits of mind? They do so too: they daily converse with the best and wisest Englishmen through the medium of their works: and form, perhaps, a higher idea of our nation than if their intercourse with it were of a more personal kind.

... ...

"There is no class of our subjects to whom we are more thought necessary as those whose opinions are cast in the English mould; they are spoiled for a purely native regime; they have everything to fear from the premature establishment of a native government: their education would mark them out for persecution. This class is at present a small minority, but it is continualy recieving accessories from the youth who are brought up at the different English seminaries."

Moreover the English wanted cheap clerks and subordinate officials to carry on the Government in the British spirit.

The British never wanted to produce original thinkers and leaders in India. Three decades before Macaulay arrived in India Mr. Thackeray wrote on behalf of Bentinck :—

"We do not want generals, statesmen and legislaters; we want industrious husbandmen." To this Macaulay added that obedient clerks and submissive subordinate functionaries were also wanted. For this reason he started educational institutions which were meant to be factories for the manufacture of brown superficial Europeans and imitation Englishmen In support of this view let me quote Macaulay's own words.

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"We must do our best to form a class who may be interpreters between us and the millions we govern; a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect."

Dr. Duff, another anglicist, wrote :—

"The vast influence of language in moulding national feelings and habits, more especially if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood. When the Romans conquered a province, they forthwith set themselves to the task of Romanising it; that is they strove to create a taste for their own more refined language and literature and thereby aimed at turning the song and the romance and the history—the thought and the feeling and the fancy—of the subjugated people into Roman channels, which fed and augmented Roman interests."

Dr. Duff regards Lord Bentinck's Act providing for the substitution of English for the Vernaculars as the medium of instruction as the grandest "master-stroke of sound policy." *But cultural conquest* was not merely a means of perpetuating *political* servitude; *it* was also to be used as an immediate means of commercial exploitation. In the Education Despatch of 1854 we read that the unnatural system of education introduced by Lord Bentinck would

"secure to us a larger and more certain supply of many articles necessary for our manufatures and extensively consumed by all classes of our population, as well as an almost inexhaustible demand for the produce of British labour."

Orientalists and vernacularists like Wilson protested in vain in the interests of sound education, that no people could ever become instructed or enlightened except through their own language and that the uprooting of a vernacular was the extermination of the race or at least of all its peculiar characteristics. Speech, Thought and Existence were so closely bound up that it was impossible to separate them. But the dominant motive of Macaulay and other anglicists was not the enlightenment of the Indian masses, but the enlightened selfishness of the British exploiter. They had been warned of the effects of the revival of vernaculars in pre-British days. Speaking of Shivaji a reverend gentleman had written :—

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"There cannot be a doubt that the vernacular literature which had sprung up in the province to which he belonged during the two centuries which preceded him nursed the spirit of Hinduism in himself and his contemporaries and was one of the main causes of hatred of and successful rebellion against the Muhammadan power which he was instrumental in heading"

A writer in the *Bombay Quarterly Review* for October 1857 quoted the above and said :—

"Will it (the vernacular literature) exercise any influence adverse to the British Government ? Time will show."

Moreover India was not the first country which the English sought to enslave by poisoning the springs of inspiration and weakening the impulse to preserve distinct national and cultural existence by intellectual conquest as an ally of physical conquest. In his "English National Education." Prof. H. Holman writes :—

"As far back as 1537 the Irish Parliament, acting under the English Privy Council had founded parochial schools—for the purpose of changing Irishmen into Englishmen, if that were possible"

It is a historical fact that the English Government passed Acts of Parliament without number to suppress utterly the Irish language.... In Elizabeth's time even the King of Denmark was refused by the English Government the sevices of an Irishman to translate Irish manuscripts, lest that should injure English interests. Henry the Eigth required a knowledge of English as the *sine qua non* for a church living in Ireland,.....Subsequently it was enacted, in case the minister could not read the service in English he might read it to the people in Latin, but not Irish. ‡

And who can say that Macaulay's deliberate policy has not succeeded admirably, considering the fact that India is not a savage country, living with no tradition of indigenous scholarship and that our English masters had never a clean slate to write upon ? This devitalising system of education *has* poduced a minority, which constitutes the intellegentsia, that has no cultural ties with the people at large and looks up to England beyond the seas as its spiritual home. The political results of

‡ Most of these quotations have been copied from Major Basu's "Education under British Rule."

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this monstrous phenomenon in our national history have been calamitous. They may be summed up as follows:—

(1) The English-educated classes have acquired an inferiority complex. They are suffering from what for want of a better name I would call the "Modernity Complex." They do not look for the impulse for political progress and social reform in the past achievements of their ancestors even where they can legitimately find it, but in the achievements of foreign nations that developed in different circumstances and evolved their social polity under the pressure of conditions different from those that prevail in India. They would indiscriminately denounce all that is ancient and applaud all that is modern and this in spite of the fact that we have not yet arrived at any clear conception of what is exactly modern and what is precisely ancient.

We are told the concept of democracy is modern and that in ancient India we had either barbarous despotism or grinding theocracy and yet we know that Fascism is a modernmost political movement and that Imperialism—than which there is not a greater enemy of the principle of self-determination—is a modern institution as we know to our cost and detriment. And is it a fact that the ancients were always fond of autocrasy and theocracy? Has it not, on the contrary, been established that the orient was the home and nursery of democracies? I need not quote here the Atharva Veda which, according to all translators of the Veda, distinctly enjoins the election of Kings, (vii, 2,) lays down that the king should be guided by the *Sabha* and the *Samiti*, the council and the assembly, or the Brahmans which speak of *Virajyas or* Kingless States and of the ancient coronation ceremony an important element of which was the ceremonial strokes administered by the *adhwaryu* to the King-elect to signify symbolically that he was not immune from punishment—a direct negation of the Roman legal maxim that the King can do no wrong, or the following oath of allegiance to the people that, according to the Mahabharata (Shanti Parva Chapter 59; 106, 107) the king had to take before he assumed the reins of office:—

"I shall always regard the Bhauma (country) as Brahm. And whatever is to prescribed as law on the basis of statecraft I shall follow without hesitation, never my own sweet will"

These will be dismissed with contempt as the pious wishes and ordinances of sages who in their cloistered solitudes and the ambrosial

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retreats of Nature wove fabrics of fancy and evolved theories which the people at large never translated into practice. In any case, these theories—I have quoted only verses which are not susceptible of a dubious interpretation—show that the ancients were not unacquainted with the conception of democracy and its far-reaching implications. For the same reason, I shall not dwell at length on the fact that in Vedic literature nowhere is conquest of one nation over another nation even mentioned. The conception of Chakravartin is only the conception of a world state with an elected chief at the head controlling a number of autonomous states free to legislate in internal matters but not free to attack one another. The distinction between Arya and Dasyu is moral and not racial. In the Mahabharat we also read that in ancient times each king had an advisory council of a number of *sanyasis* or international leaders one of whom belonged to the enemy country. Presumably this council had a veto over legislation directed against the interests of other countries. The Mahabharat (Anushasan Parva 61, 32-34) even enjoins regicide for it says that the king who is known as ruiner or destroyer is to be executed (*nihantavyah*) by the people. Kautalya observes :— *Prakriti kopo hi sarv kopebhyo gariyan* which means that the wrath of the people is the most dangerous of all wraths."

We are told that the ancient kings ruled by right divine. In any case the ancient writers on polity do not countenance this view. In Sukra Niti (Chapter I, 375-378 IV, II, 259) we are told:—

> "The ruler has been made by Brahma a servant of the people. His revenue is the remuneration for his services. He is sovereign or master solely in order that he may protect."

and again (VIII, 336)

> "Does not even the dog look like a king when it has ascended a royal chariot? Is not the king justly regarded a dog by the poets."

We have in Sukra Niti (1. 755) the doctrine of recall in embryo. Sukra advises the king to dismiss the officer who is accused by a hundred men. He goes a step further and enunciates the doctrine of ministerial responsibility for he says : Can there be prosperity in a kingdom if there be ministers whom the king does not fear. ... ... The king who does not listen to the counsels of ministers about things good and bad to him is a thief in the form of a ruler, an

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exploiter of the people's wealth". The great political philosopher advises the king that "he should abide by the well thought-out decisions of councillors, office-bearers, subjects, members attending a meeting, never by his own opinions". As I have said I will not emphasise the obvious lesson which these verses convey. I will come to historical facts. Perhaps there may be some who regard the Ramayan as a myth and will not attach much improtance to the fact that Rama conquered Lanka, but did not annex it to his empire; on the contrary without disturbing the *swarajya* of the people, he made it over to the brother of Ravana. But what of the Budhist Sangha? Is there a more democratic church organisation than that devised by the Tathagata? Where did he get all the rules about propositions being moved and seconded and put to vote? How was it that he performed the opening ceremony of a Santhagadh or Assembly Hall if there were no assemblies in existence? Even in what are arbitrarily called historical times—arbitrarily in so far as earlier periods are denied as unhistoric—we have many instances of popular election of kings. Gopala (730-40) the son of a successful soldier was made by the Prakriti to accept the throne. Harshavardhan (606-47) became Emperor of Upper India as a result of election by an assembly presided over by premier Bhandi. Rudra Deva (125-50) was elected *satrap* of Eastern India "by all orders of the people." These facts have not been disputed because they cannot be disputed, supported as they are by inscriptions and documents. And what of the republics which survived to the 4th century B.C? They are mentioned not only in Indian records—Hindu, Budhist and Jain—but also in Greek and Latin literature. The Mahabharat says that in the republics all are equal (सदृशाः सर्वे). The Tathagata himself was a citizen of the republic of Sakyas. Not only was Vena deposed by the people without violence in ancient India, but even Bindusara in historic times was compelled by his subjects to abdicate in favour of his son. †

I come now to the sphere of social reform. We call *pardah* a Hindu institution though it is known that Sita and Draupadi went about bare-headed and every reader of the Uttara Rama Charita knows that Kaushalya and Janak were great friends as were Krishna

† For many of these facts and quotations I am indebted to my friend Professor B. K. Sarkar's books.

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and Draupadi. In the Ramayan we read that if Sita had not voluntarily shared her husband's exile, she would have lawfully ruled over the Empire of Ayodhya as princess-regent during the absence of Rama. Then again early marriage is fathered upon the Shastras though nobody who has taken the trouble to study them can deny that 25 and 16 are according to them the lowest ages at which boys and girls may marry.

Caste is much condemned and ancient culture is denounced for countenancing it and it is conveniently forgotten that in ancient times caste was purely occupational and had nothing to do with marriages and inter-dining Who does not know that Santa a Kshatriya lady was married under the patronage of Dasaratha to Rishyashringa, a Brahman youth of her choice. The fact that Arjuna was believed to be a Brahmana did not stand in the way of his winning in *Swayamvar* the hand of the beautiful Kshatriya princess Draupadi.

Again there is a tendency to denounce Religion as the potent and fruitful cause of all our woes and distractions and dissentions. This again is the result of "modernity" complex induced by modern British education. Religious intolerance has been a feature of the spread of Protestantism in Europe and the Roman Catholic inquisition is well known but India has, even in this direction, evolved in her own way. All the Mugal Emperors with one possible exception could countenance and even patronise Hindu Religion without ceasing to be true Muslims. Asoka, though a Buddhist, honored Brahmanas and subsidised Brahman seats of learning. Kautalya recommends the study of Deistic Philosophy along with that of Vedic Philosophy. The spirit of religion is truth, love and charity. If these are safeguarded, dogmas and creeds will take care of themselves and must take their chance in the process of natural selection. The Buddhist dogmas may be different from the doctrines of the orthodox faith but Vedic Dharma and Buddhist Dharma are the same. Both teach *Satya* and *Ahinsa* as the chief elements in the shaping of a *dharmic* character. We Indians need not, therefore, be hurled into the abysmal depths of materialism and scepticism because the so-called Christian prelates in France and Russia leagued themselves with the bourgeosi to oppress the poor and thus precipitated revolutions which being nature's elemental reactions against

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Adharma, sweep away the landmaks of good along with the landmarks of evil. I am convinced that even in the sphere of social reform the divorce between Dharma and conduct and senseless imitation of the soulless civilization of the West will only demoralise and emasculate us. You may abolish early marriage by imitating the West, but unless you revive the ancient positive concept of Brahmcharya to reinforce this abolition, you may imperil the moral heritage of the race and find your youngmen sowing their wild oats without fear of censure from society. I am not sure which is a greater calamity for India—the emasculating institution of early marriage which has crushed all manhood in us and converted us into milksops without the will to freedom or unbridled and uncontrolled libertinism which may result by merely negative action. Do, by all means, emancipate woman from the shackles of *pardah* and cruel conventions but do not at the same time emancipate her from the restraints which Dharma imposes on men and women alike. Self-restraint is the essence of our culture. Limit families by resort to self-control or Brahmcharya but do not practise unfettered self-indulgence masquerading as birth control. Do by all means remove the rigours of hereditary caste but do not along with that take away the beautiful ancient Indian institution of Varnas—the division of society into Brahmanas, natural leaders or as Plato would call them guardians, learned people of lofty character wedded to a life of voluntary poverty or consecrated service to the community—Kshatriyas, auxiliaries or men of action, warriors and administrators ready to shed their last drop of blood in defence of all noble causes, Vaisyas or the bulk of people devoted to the peaceful development of the resources of the nation, and Sudras or men naturally deficient in high mental capacity and, therefore, voluntarily occupied in assisting the process of progress by rendering bodily service. Let there be equality of opportunity but do not seek to produce artificial equality, for we are all born unequal though equally endowed with infinite possibilities of development in this birth and in countless future incarnations.

(2) Another obsession that this alien system of education has produced is the belief that the Europeans and other white races are *per se* superior to coloured people and that the peoples of Asia can survive

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only if they are completely Europeanised even in externals. This accounts for the birth of Sir Hari Singh Gaur's "Modern League" the members of which are required to stiffen themselves up in tight European garments even in the grilling heat of June and to talk in English only even in the family circle and the forcing by King Amanulah Khan of frock coats and hats and a clear shave upon rugged Afghans. Some people think that the present position of the occidental races depends not so much upon their superior power of organisation, superior social efficency, superior sanitation and the practice of such virtues as punctuality, devotion to duty, obedience to constituted authority and discipline as upon hats, frock coats, long boots, collars and neck-ties. This is slavish imitation and not healthful assimilation. All this is the result of wrong tendencies of mind deliberately fostered by wrong education. Our boys and girls are taught so much of European history and so little—and that too, through coloured glasses—of their own history. The domination of the orient by the occident is not written in destiny. It is not an eternal verity. It has existed only for a few generations. The historic role of Asia, in historic times, has been to be always the aggressor. During the fifth century B.C the Isles of Greece were overrun by Darius and Xerxes with armies recruited from most Asiatic races including the Hindus of the Punjab.

During the seventh and eigth centuries A. D. the Moslem Saracens pushed their armies into Europe as far as Spain and Southern France. The Buddhists and Shamanists through the hordes of Scythians, Mongols and Tartars invaded the North of Europe. The whole of Russia was a dependency of China during the 13th century.

The capture of Constantinople by the Turks in 1453 was another historical fact of grave importance. During this long period Asiatics had their spheres of influence in Europe. The era of European domination began in 1757. But 150 years do constitute only a fraction of the historic period. But Asia has played a more glorious role and has given to the world the authors of the Upanishads, Rama, Krishna, Laotzi, Buddha, Christ, Mahammad, Nanak, Chaitanya and even in these degenerated days a Dayananda, a Ramakrishna Paramahansa, a Gandhi and a Tagore. When history is thus studied in wide perspective, and panorama after panorama unfolds itself before the enchanted vision, Asia need not—least of all need India—be ashamed of her past or lose hope for the future.

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It is also significant that all movements for freedom have originated in minds steeped in Indian culture and not with Macaulay's brown Englishmen. The only almost successful armed revolt against British domination was the so-called Indian mutiny which was planned and organised by people impervious to the effects of modern civilization The Congress was founded by the inelligentsia but in its early days it regarded the British connection as providential and demanded not Swaraj but increased opportunities for the English-educated for learning at the feet of their British masters. The great leaders spoke with enthusiasm of Macaulay and Burke and hugged the chains that fettered them. It is strange that the first great Indian who emphasised the foreign character of British rule about the time that Congress leaders vowed eternal loyalty to England and hailed British rule as divinely ordained and who added the word "swaraj" to the vocabulary of the Indian Home Rule was Swami Dayananda the founder of the Arya Samaj who did not know a word of English. Bengal for a long time led the movement for freedom because Bunkim Chander and Rabindranath Tagore had built up a vernacular literature which gave message of hope to the millions of Bengalis. They were both revivalists of the discriminating kind. Tilak had a hold upon the masses of India not because he had graduated from an official university but inspite of that and mainly because he was an Indian to the core, one of the truest and the most genuine representatives of Indian culture—one who believed that India must live because she had a mission to fulfil and a message to deliver. The secret of his power was his mastery of Indian traditions and his power to use them for the uplift of his countrymen. The idol of Maharashtra was not Professor Tilak of the Fergusson College but Lokmanya Tilak, Editor of the Kesari and author of Gitarahasya. Then who can deny that Gandhi is the greatest living Indian not because he once interpreted or misinterpreted British law as a Barister but because he is a saint, a mahatma, a typical Bramhana of the ancient type, though a Vaishya by brith, a man who in this age of machinery and industrialism pleads for the retention of the primitive charkha—a man whom the masses can recognise as one of them? The history of national education in India reveals a chequered career. Maharshi Dayananda the first apostle of swaraj revived

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the Gurukula ideal and the Hardwar Gurukula which, though primarily intended to be a centre of Vedic learning, was also the first national university of the modern type which tried the experiment of teaching all subjects—even those mis-called modern—through the medium of the mother tongue. It has so far turned out about 200 graduates, one out of every five of whom is an author. It has done valuable work in building up Hindi literature, in producing missionaries of ancient culture and has contributed its quota of workers in the cause of India's political and cultural freedom. On the staff of every national University you will find a snataka of kangri a few years after the establishment of the Gurukula. The National Council of Education was established in Bengal and valuable work was done by the Council not only by starting national schools and colleges but by affording encouragement to such scholars of international reputation as Professor Benoykumar Sarkar. Then came the first bloodless revolution in modern times and that was the non-co-operation movement started by Mahatma Gandhi. In its forward sweep it disorganised and dismembered for a time college after College and university after university. The students responded to the clarion call of the Mahatma and thousands left the nurseries of slaves and flocked to the centres of freedom, the VidyaPiths founded by the Mahatma or under his inspiration. The movement subsided owning to causes into which we need not go. But there is no cause for despair. British domination has had its day. The spell has been broken. The charm has vanished. The mentality of the people has changed. Those that are in official colleges are there not because they have any ambition to become anglicised, but because they have been so trained that they are fit for nothing that calls for initiative or constructive effort and there is no scope for these qualities in anglicised India. The foreign bureaucracy has killed our industries and would not let us revive them. There is no hope for India so long as she does not attain swaraj which is at once her birth-right and her destiny. Let the youngmen of India flock in thousands once more to train themselves as soldiers of the army of swaraj. I am confident that they will do so as soon as the bugle is sounded by General Gandhi. So long as India is not free, the only work for purely national Universities is the training of recruits who will work for freedom, live for freedom and die for freedom.

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The Irish parallel can be of some help. The Irish agitators like Panell carried on constitutional agitation for generations but met with little success. Arther Griffiths founded the Sin Fein movement in 1905 which was, it is significant, only a development of the Gaelic League founded in 1893. It aimed at the rehabilitation of the Irish tongue and Irish culture. In 1918 the Sin Feiners sweeped the Polls. The Sin Feiners preached boycott of educational institutions established by Britain to enslave the Irish and in many cases succeeded in compelling the British Government to accord official recognition to their demands.

It is significant that most of the leaders of the Irish Revolt were professors of national universities who led their pupils in the War of Independence. De Valera was Professor of Mathematics, Mcneill, leader of Volunteers was Professor of Ancient Irish History and Pearce, President of the Provisional Govt. was conducting an educational experiment outside Dublin. It is significant that national Universities in India are playing the same role. Shraddhananda the founder of the Gurukula was in jail. Gidwani has been in jail and most of the workers in the national cause that are suffering to-day are either ex-professors or graduates or ex-students of the national universities. Students of the Vidyapith! Do not despair if your number is small. The British Educational system is like the full moon which has begun to wane and our national education is the new moon that is destined to wax. The future, as I have said, is ours. Let us peep into the future with the eye of faith and look forward to the time when India will be free and countless generations of free India's manhood and womanhood will look back with pride upon the glorious pioneers of liberty that are being trained here to fight the battles of freedom under the guidance of the Saint of Sabarmati who combines patriotism with love of mankind, lofty idealism of a prophet with the practical efficiency of a general, and the sagacity of a politician with the straightorwardness of a Mahatma. It is a rare combination of qualities sorely needed at this rare conjuncture of time and I envy you who are privileged to sit at his feet. May this institution prosper, may its noble mission be fulfilled and may its graduates carry the message of swaraj which is symbolised by the spining-wheel to distant hamlets of this ancient land! Bande Mataram!

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IS THERE HOPE FOR THIS LAND?

IT would seem there is NONE, if things are to go on, as they are, for ever. Self-interest before the interest of the country is the rule rather than the exception. There is tall talk everywhere for the uplift of the country, with communal tendencies and troubles going on all the time in a more or less serious shape. The blame is put on mischievous people working for inimical interests. No one asks, why are the masses amenable to the designs of mischief-makers? There is something radically wrong with the people. There is lack of understanding of the interests of the country, a lack of will to carry out when some idea is grasped, and lack of persistence when some cause is undertaken. The backbone is weak if not entirely missing. The Government is held responsible for keeping the country backward in every way, in education, in patriotic aspirations, in commerce and industry. If this It is charge is true, then is it not the business of the ruling to do everything to keep the people from a real uplift? It is not right but is it not always a fact? Foreign rule in a word is charged for all the trouble, but no one asks, why a and foreign rule possible without some defect in the character of the people subjectd to this foreign rule? When the Moghals and the Afghan and the Arabs entered the country with notoriously small armies, and the country could not unite even on a small frontier to oppose them, was it due to mere goodness and Ahinsa that resistance was lacking? When the Moghal Empire was tumbling to pieces and the Sikhs and Marhattas were rising, and when the Afghans once more left after inflicting a crushing defeat on the Marhattas, why did not the land unite into a self-defending unit against the new invaders? Why did one faction join the English and French and other foreign powers

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to undo their own countrymen everywhere ? Does not this show a moral defect of character, again a want of foresight and want of good will for the land ? And if this defect existed then, can it be said that it was merely kept up by the English or others without having a root in the soil ? And why is it that desperate appeals by leaders of all degrees from Mahatma Gandhi downwards fail to touch the soul of the people into unity ? There must be something rotten in the state of – not Denmark, but India, which makes all efforts for its good futile. Apart from politics, what is the condition of the trade and industries ? Not very many decades ago the older type of merchants had credit – and have even to this day, so that their word is accepted like a bond without any writing. But this type is fast disappearing. The educated trader with European ways is chiefly for high profits anxious to become suddenly rich, in order to live in a style of new luxury which he has imbibed, and the result is that industries are not being built up on sound and sure footings, but are mercurial concerns. There are exceptions but they only prove the rule of the disastrous tendency. You see brown or black-faced Sahibs in suits and boots and hats hankering after high profits, and presenting a pitiable spectacle in every way. Not theirs the ideal of a simple life and hard work for the building up of country's trade or industries. Khaddar they despise, and even when they have put it on, we have seen them in clothes of European cut made out of Khaddar. But whenthe tide of Swadeshi has ebbed, khaddar pantaloons too have disappeared. Many disapprove of Khaddar not because they really can show why it is a vain hobby, but simply because they prefer to appear in the fineries of the West. Swadeshi industries fare no better at the hands of the high profiteer and the ignorant industrialists. Even those who started with a determination to wear only indigenous goods, say socks, have found that these socks go to pieces in

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no time simply because they are made from scarcely twisted thread. This is an incotestable fact as proved by the sad experience of the swadeshists. What does all this show ?

Can a people who are unable to make an honest effort even in the line of industries, where a foreign Government cannot dare to oppose them openly, be capable of any serious and united effort for the political uplift of the country ? Is it not for this reason that Mahatma Gandhi sits in despair and so others who are not carried by mere playful – nay self-destructive politics – which at every turn undo the country ! So it would seem that THERE IS NO HOPE, but if we admitted this, then alone there could be none.

What should we do then ? Should we continue to try to persuade a people, who is so insensitive and blind to its own interests, to become different when its whole nature and its whole past is thrusting the lie into our teeth ? Should we sit in despair and let it perish and ourselves along with it ?

No, a thousand times no. The land does not move and the masses who are not bad or perverse do not move because those who would lead them are themselves not honest. There is one man whose honesty and whose good will no one can deny, however men may question his wisdom. And that is M. K. Gandhi. And does he really sit in despair, as he seems to do to those who think that political activity alone is life of a nation ? He knows that no one can uplift others morally or in any other way, until one is himself uplifted and purified. You cannot take a dirty rag and clean your utensils or furniture with it. Try if you can, and that is being literally done in this land. You see high-caste men wiping their eating vessels with dirty ill-smelling rags, you can see them filtering their milk with their filthy turbans or filthy strainers while they are ready to fly at the throat of a low-

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caste man if he happens to tquch their food. For these the food is not polluted by dirt and filth but only by the shadow of an out-cast or a Mohammadan. Here is a people who has utterly lost the high vision of its wise snd clear-seeing ancestors, who based their lives on the laws of hygien, and not on superstitions into which they have been turned by their ignorant and dense descendents. And the dirty duster is universal in this land, in the domain of not only politics, where very few of the leaders are really honest and earnest and mean well by the people, and most of them are wind-bags and self-seekers, whom alas even Mahatma Gandhi has sometimes to eulogise, out of the sheer goodness of his soul,–and fond of listening to their voices, and becoming the leaders of the mob whom they flatter in order to be suffered to "lead" them. Woe is unto such leaders and such led ones. The dirty duster is universal. It exists in the trade and industry and the political life of the people equally, and that is why the commodity it is intended to clean becomes filthier by its contact.

So this duster choked with filth must be washed clean, or if it is incapable of being washed it must be cast into the fire, and not thrown on the dust-heap where it can merely re-infect the atmosphere. But this is an extreme measure which,one may think,need not to be tried. Let us then wash the duster – namely make ourselves purer, better, and more honest in every way before applying ourselves to clean masses who are really not so bad morally or spiritually as we the Leaders are. It does not mean sitting down alone in self-purifying meditatoin, – though this too is necessary, – but to make an honest effort in doing good to the people in many ways, one of which is to teach them by example more than precept a clean life both physically and morally, to clean their dunghills, to bury their dirt to turn it into wholesome manure instead of its becoming a source of infection all round,

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to teach them homely industries, and personal hygien, and simple and wholesome diet after providing them with means for it through these industries. To teach them to become more honest – in which last alas they are more honest than the middle and the upper classes, – and thus to increase the *Satva* and even *Rajas* in them and to decrease the *Tamas* or darkness, filth and despair in which they are sunk. And thus to raise them out of that pig-sty into which inspite of their caste rituals they are sunk which makes the words of the Gita applicable to them more than perhaps to any other people on this earth. न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ And when the *Satva* is purified then will arise a wave of self-respect which shall be their salvation and all their activities will be wholesome and beneficial to themselves and their surroundings for they shall possess clear vision and will know what to do and when and how.

"Atma"

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CONTEMPORARY THOUGHT REVIEWED

URDU AS MEDIUM AT THE OSMANIA UNIVERSITY

The Modern Review reproduces the following comment from The Educational Review :—

It is not generally realized that Urdu through which instruction is imparted in the University is not the language of the people and only adout 6 per cent of the population is conversant with the tongue. In fact, Urdu is as much a foreign language to the bulk of the people of the Nizam's Dominions as English, as the various vernaculars which are spoken are Telegu, Marathi and Kanarese. It is only the accident of the State being in charge of an Islamic Dynasty that enables her rulers to insist on people having their education through the medium of Urdu in preference to one of their own mother-tongues. The correspondent sees a sinister political power underlying this move on the part of the Nizam's Government and argues that it is a blot to emphasize and continue the present Muslim superiority in the State. While not subscribing to this analysis of the motives underlying the educational reform, we are certainly of opinion that the use of Urdu as a medium of instruction at the Osmania University is not the attainment of the millennium which it has beeu supposed to be by people in various parts of India. As English is in any case a compulsory second language in the University, there does not seem to be much justification in compelling every student to learn not merely his mother-tongue and English, but also a third language which only adds to the weight of the curriculum and prevents students from specializing themselves effectively in any branch of study, either in Arts or science. Added to it is the serious handicap of having to pursue one's education through translatoins of text-books which, however well-made, are very inferior in comparison with the originals and rapidly get out of date in view of the great march of knowledge in practically every branch of study in modern times. We have no doubt that the various problems connected with the imparting of instruction

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through vernaculars in the University stage of study will receive reconsideration in the coming years in the light of the experience gained at the Osmania University, Hyderabad.

AUGUSTUS OR AGASTYA ?

Mons. G. Jouveau Dubreuil writes in *The Quarterly Joural of the Mythic Society* :—

It is with feelings of interest that we read in the history of India that there existed in the little state of Cochin a temple dedicated to Augustus at Muziris. The Romans established, so it seems, in the place a powerful colony and constructed a temple to worship their emperor.

I do not think that any one doubts the existence of this temple. In fact its existence is based on the authority of the 'Pentingerin Tables'.

In this short article I take the liberty of calling in question the existence of such a temple dedicated to Augustus in the south of India.

The suggestion that the Romans had built a temple to enshrine the image of their emperor and that this statue was the object of a special cult seems to me very improbable.

Augustus had been deified at Rome; but no one ever thought seriously of considering him a god. When the Romans in India felt the necessity of invoking the help of heaven, they addressed their prayers to the gods in whom they believed and not to gods so conventional as emperors.

Consequently in my opinion the existence of a cult to Augustus in the south of India seems very improbable. Therefore it is necessary to study the question more deeply before admitting the existence of the temple itself at Muziris.

In the first place it is necessary to remember that the 'Pentingerin Tables' do not locate this temple of Augustus in the town of Muziris, but in the country where Muziris stands, that is to say, in a rather vague manner, in the south of India.

Secondly, we must remark that these 'Pentingerin Tables' are not catalogues of remarkable monuments. The indication "Temple of Augustus" was not intended to direct tourists to the artistic curiosities of Southern India. It was simply an indication of a geographical nature.

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We must remember that geographical names of ancient places were often misinterpreted.

The first conclusion that can be drawn from what has been said is that the author of those Tables did not certainly wish to draw the attention of travellers to the fact that they could worship the Emperor Augustus in a temple built at Muziris.

He simply wished to indicate that in Southern India there existed a celebrated place bearing a name very much similar to the temple of "Augustus",

Well, the following hypothesis suggests itself as very probable ; instead of Augustus, we must read "Agustus".

The Romans were familiar with the south of India, because they traded with its coast towns. Well, as the navigation was carried on along the coast, an important point was to double Cape Comorin.

Often navigators looked upon temples as important landmarks for coasting vessels (for example, Chidambaram with its seven pagodas). Very probably there existed at that time remarkable temples at Cape Comorin. Let us open the book of R. Sewell, "Lists of Antiquarian Remains," Volume I, page 256. We read there that the pronunciation of Agastyesvaram, a town on the sea coast, which figures in the maps of the period, was Agusteshuer, and possessed a temple celebrated to the worship of Agastya. In my opinion the Roman maps of those days mentioned "Temple Agusti" instead of temple "Agastya".

Very probably the copyists themselves did not remark this change of Agastya to Agusti or the sailors themselves brought about this change.

The sage Agastya was celebrated for having introduced the Aryan civilization into Southern India and the name of Agastya was closely united with the idea of Hindoo colonization. It is, therefore, not surprising that the Hindoos raised an important temple to this saint and that there existed not far from the mountain Podiya, sacred to this saint, a temple in his honour in the first years of the Christian era.

In my opinion, the archæologists will never find in the south of India that splendid statue of the Roman emperor which they hope to, in the ruins of the temple spot of Augustus. In fact Agusteshuer denotes the inplace of the temple mentioned the 'Pentingerin Tables'.

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The worship of Augustus the emperor, in the south of India, is very improbable and would be better accounted for by a confusion of names; in particular "Augusti" in place of "Agusti".

MIND IN ANIMALS

We read the following in *The Statesman* for 2. Dec. 1928:—

DR. W La Lindsay, author of "Mind in the lower Animals in Health and Disease," states emphatically, "Self-destruction is at least as common and occurs under as great a variety and under the same kind of circumstances in other animals as in man.

"Scorpions and serpents are prone to sting themselves to death when kept in close confinement. Some naturalists maintain that these creatures go crazy before committing the final act, but it is difficult to determine whether wounds are self-inflicted for the purpose of putting an end to existence or are the results of attempts to defend themselves against an imaginary enemy."

Dr. Ditmars, Curator of the New York Zoo, says that he has seen a rattlesnake sting itself frequently when it was being captured, but as a rattlesnake is immune to its own venom it only produces a temporary wound and as the reptile does not die from it, it can hardly be called a suicide. He says this self-stinging is done when the snake is very nervous. It strikes at ticks, shadows and the like. As it coils about and feel one part of its body touch another, it fears that it is an anemy, so turns and strikes its own body quickly

Home-Sickness in Animals

This statement of Dr. Ditmars rather punctures Dr. Lindsay's theory that snakes can sting themselves to death. Dr, Ditmars says there is no doubt that a rattlesnake could be killed by a cobra and vice versa as their venom is distinctly different but no snake can envenom its own body with fatal results.

E. P. Thompson, who has made an extensive study of the passions of animals, in speaking of homesickness and the effect it has on an animal, says: "It crushes and overwhelms the faculties of the mind and pros-

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trates the energies of the body. It becomes indifferent to food and pines and dies." He does not call this death suicidal, however. He cites several instances of deaths of monkeys through starvation when the death of a mate occurred, and notes where one monkey went on a hunger strike through anger.

He seems to believe this condition of melancholia in animals can be cured as can any other disease. He mentions the case of a brown crane who grew morose when its mate died. For days the bird was sick and unhappy. No mate could be found to supplant the original, so an ingenious keeper of the birds put a large mirror in the brown crane's cage. This delighted him and he was wooed back to health by the company of his own reflection.

Other animals mentioned by E. P. Thompson easily affected with melancholia in captivity are the howling monkeys and the pumas.

The Starfish

Dr. Lindsay is so firmly convinced that animals do commit suicide that he lists the causes, motives and methods used by them to end their lives. He starts with the starfish. When they are unduly alarmed by capture their best revenge takes on the aspects of the Japanese hara-kari. Just as you think you have them they bigin to go all to pieces. Dr. Lindsay captured several fine specimens and put them in a bag to take them home. When the bag was opened he saw a mass of broken matter, but the starfish were gone. Of course this does not prove beyond a shadow of a doubt that the starfish committed suicide.

A feeling of ennui, a sense of decadence of physical powers, of a sense of impending death is the usual cause for suicide in animals, Dr, Lindsay says, If these reasons cannot explain their self-destruction, the other possibility is that they prefere immediate and certain death by suicide to the probability of prolonged life and torture.

The circumstances under which an animal commits suicide, according to Dr. Lindsay, are based on the following observations; Many dogs which have been favoured house pets, find a younger pet installed in the good graces of the family. This causes them to suffer great depression and jealousy. It almost provokes what we call in human being an

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inferiority complex. The dog begins to feel useless and in despair will drown himserlf. Dr Lindsay has observed numerous cases of dogs drowning themselves from grief.

Causes of suicide

Most animals who have lost their zest for life are old and infirm. Their teeth are gone, their eyes are weak, and their bodies are decrepit. As an old man cares little when death overtakes him, so an old animal feels. Dr Lindsay says the ennui becomes so great that they deliberately end their-lives rather than put up with the effort of living.

Intense physical agony causes many suicides. One case which fell under Dr. Lindsay's observation was that of a samll dog, run over by an automobile. The little beast arose in great agony, ran to a nearby pool and plunged into it, evidently preferring a quick death to prolonged misery.

Some beasts such as norses suffer from a combination of wounded feelings and overworked bodies. Too heavy loads combined with unkind treatment from their masters produce a feeling of despair in the animals and cause them to end their lives

Animals at bay, about to be killed or captured, will turn and kill themselves, Dr. Lindsay says Deer have been known of dash themselves against trees to escape the hunters. There was one instance recorded by a hunter where a stag was said to have deliberately chosen to jump over a precipice of several hundred feet rather than submit to capture. It seems that a case of this type would be difficult to prove whether the death was caused by intention or by accident induced by panic.

Death in captivity

Animals often die in captivity. They refuse to eat when brought from their natural haunts. Insanity is the cause of as many suicides in animals as in human beings, Dr. Lindsay says, but the question here arises if unconscious self-murder is suicide.

The maternal instinct in an animal often causes it to do suicidal things. A mother stork who stayed with her young while the nest was burning could have escaped and saved herself, This self-sacrifice was not provoked

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by a determination to die rather than live without her babies, but an overpowering sense of protection toward her young which kept her there until the firse destroyed her.

The conclusion one arrives at is that as long as animals are without speech, human beings will have difficulty in interpreting their acts. But a great deal depends on how the word "suicide" is meant. Dr. Ditmars says it is a slighting term to be used toward animals because it implies cowardice and basically unnatural. His conclusion after thirty years' daily work with animals is that suicide is impossible for them, for even in captivity they lead saner and more courageous lives than men.

MYTHS IN THE BIBLE.

The Statesman writes on the authority of *The Daily Mail and Daily Express* :—

The *Daily Mail* and *Daily Express* "splash" their review of the new Bible commentary edited by Bishop Gore, who frankly admits the results of "higher criticism" of the Old Testament.

He declares, for example, that Noah's Ark, the Deluge and the Tower of Babel are myths and says regarding the Old Testament generally that "exaggeration is a Semitic habit."

LUTOSLAWSKI ON TRANSMIGRATION.

Lutoslowski, the well-known Pobsh philosopher, who has spent a life-time in studying and elucidating the philosophy of Plato, is a firm believer in Transmigration. The line of reasoning he follows is sure to interest the reader. Says he :—

Immortality and pre-existence are closely related to each other, as everything that had a beginning must have an end. This is not only an inference from experience in which so many appearances begin and end. There is a deeper logical necessity for this axiom : anything that begins might have not existed, and therefore exists only conditionally. If we feel in ourselves anything that is pure spontaneity and fully independent

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of everything else, this must have always been equally independent, and it could not have been so if it ever had a first beginning caused by something else. Thus I am led to the conviction that I am an eternal and immortal substance, while death is only an appearance which indicates changes in the body, not in the soul.

You will ask why I do not remember my infinite past existence? But you do not remember the first months of your life on earth, though you have no doubt that you existed then. Why have you forgotten them? Simply because of the great uniformity of your impressions in this first stage of human life. These impressions have been so often repeated later that they became too common to be remembered. And memory is not an indispensable condition of existence. Also in later life we remember only a small part of our impressions. To remember requires a state of calm and immunity from new sensations. When all your attention is given to a present experience, your memory remains inactive. Children are too much preoccupied by their immediate impressions to remember their sequence. It takes a long time for them to learn the difference between yesterday and to-morrow. The uniform measure of time which we now apply to all our actions and to the chronology of events is a product of intellectual life, not its condition.

Our existence before birth might have been even more uniform than in our childhood, and the same reasons explain why we have forgotten it. How far reminiscence is not a necessary condition of life is easily seen if we consider animals. It is not easy to prove that they have memory; certainly they have not the notion of time. If a dog manifests joy when he sees his master after a long interval, this does not prove that he remembers the last meeting. The association of ideas may occur independently of memory, and everybody knows cases in which the sight of some object evokes forgotten associations. If I have seen somebody for the first time on the top of a mountain, I may think of him on my next excursion to the same place, without remembering the fact of having seen him precisely there. Many apparent manifestations of memory in early childhood may be thus explained, while it remains a well-known fact that most of us remember nothing of our first years, nobody anything of his first months.

Thus our ignorance of experience previous to our birth is no argument against our eternal existence. We see memory growing in childhood up

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to a certain age and differing widely in different individuals. Moreover, the best memory is not always to be found together with the most powerful intelligence. In most men memory decreases in later age and many changes in the power of memory are observable during life. The real point of difficulty is not to explain how we may have forgotten our previous existence but how we remember anything of this life. If you take the sum of impressions received, feelings experienced, movements willed and performed, you will find that only a very small proportion is remembered at all. There remains a general possibility of remembering nearly everything that at any time was forgotten, but our usual relation to past events is forgetfulness, not reminiscence. Reminiscence is generally limited to things which have attracted our interest specially, and our existence previous to our birth in human shape may have had very little relation with our present interests.

SHALL I LEAVE THE CHURCH?

In the *Literary Digest* is considered this question put by Ward Adair to himself. He is dissatisfied with the present condition of the Church but wisely decides that as it is impossible to remain without any Church, he will wait till he finds a better organisation.

After thirty-five years in the Church—thirty-five years in which he had observed the weaknesses of the institution founded on the teachings of Christ—a man of the pew weighs the alternatives as he considers the prospect of leaving the Church. Ward Adair, editor of *Railroad Men*, a monthly publication for the employees of the New York Central Lines, writes in *The Homiletic Review* (New York) that he became a member of the Church reluctantly in the first place. "No young man" he says, "ever shunned, resisted, evaded, rebuffed the Church of God more than I did." Brought to bay at last by his own conscience, he could resist no more. His years in the Church have been years of spiritual victory and "the anchor has always held," but now he hears that the Church is a failure, and should be abandoned. Very well, he replies:—

"If the modern contention is true, that the Church has outlived her usefulness and that we must look elsewhere for succor, I want to be

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among the first to volunteer for membership in that better organization which is to succeed her.

"Frankly, I am disappointed with many things about the Church. I find her program lacking in grasp and aggressiveness, her methods bungling and unintelligent, her leadership madequate, and her opportunities bigger than she is able to cope with. It is not an uncommon experience to go to church on a Sunday morning, and come away unblest and unfed. Nor is this primarily the fault of the pew. Given a precious half-hour in which to declare tne most vital message to the welfare of the world that the human mind could possibly conceive, the chance is frequently forfeited, while the preacher takes time to discuss extraneous issues, or to demonstrate how poorly he has prepared himself for a priceless opportunity."

We may be a bit premature, then, in becoming discouraged about the Church, reflects Mr. Adair. He recalls that the environment of the Church has never been over friendly, and that it has been the fashion of every century to read her out of existence. In Rome the Church found an environment worse than that of Sodom and Gomorrah. And "yet the stubborn fact remains that against those overwhelming odds, the Church made such headway that in a single generation it had won a permanent place in the Roman Empire, and had thrown out the lines of its missionary endeavor to the then known world." So Mr. Adair concludes:

"With all these considerations in mind, it seems fair to stand, for the present, upon the proposition that we can make no definite move of departure until we have a place to go. We cannot turn our backs upon an organization that has treated us well until another door shall open that has even better things to offer and more worthy tasks to allure.

"The world waits upon the forces that assert that the Church has had her day, with the urgent entreaty that out of their mature thought, unhampered by outworn traditions, they will give us a new organization, whose message of hope and comfort will make us forget the message of the Church whose campaign of conquest for the betterment of the world will make the Church militant seem pitiful by comparison, whose fellow-

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ship, brotherly love, goodness, inspiration, and power will cause us to wonder at the patience of the centuries that tolerated such an imperfect instrument as the Church.

"Will the forces that decry faith respond to this reasonable challenge? Will they come out of the shackles of a cheap iconoclasm and create for the world that ideal institution that seems at once so immanent and so elusive? When this grand creative effort shall have been accomplished, and when its surpassing benefits shall have been made available to a needy world, it will be at once the duty and the joy of forward-looking churchmen to leave their present affiliations and cast the weight of their influence with such a potent instrument for righteousness."

WELLS ON RELIGION

W. R. C. Coode Adams culls the following excrepts from Wells' *The Outline of History*:—

Paul had never seen Jesus, his knowledge was from hearsay. It is clear that he apprehended much of the spirit of Jesus and his doctrine of a new birth but he built this into a theological system...He found the Nazarenes with a spirit and hope, and he left them Christians with the beginning of a creed.

The fundamental teaching of Gautama ..... is in closest harmony with modern ideas. It is beyond all dispute the achievement of one of the most penetrating intelligences the world has ever known ... ... Until a man has overcome every sort of personal craving his life is trouble, his end sorrow. There are three principal forms the craving for life takes and all are evil, the desire to gratify the senses, the desire for personal immortality, the desire for prosperity . . . . When they are indeed overcome and no loger rule a man's life, when the first personal pronoun has vanished from his private thoughts then he has reached the higher wisdom, Nirvana, serenity of soul.

From the point of view of Gautama, that dread of death which drove the Egyptians with propitiations and charms into the temple was as mortal and evil a thing as lust or avarice. The religion of Gautama was flatly opposed to the immortality religions and his teaching is set like flint

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against asceticism as a mere attempt to win personal power by personal pains.

This doctrine of the Kingdom of Heaven which was the main teaching of Jesus, and which played so small a part in the Christian creeds, is certainly one of the most revolutionary doctrines that has ever stirred and changed human thought . . . and was no less than a bold and uncompromising demand for a complete change and cleaning of life. . . . He was too great for his disciples. And in view of what he plainly said is it any wonder that all who were rich and prosperous felt a horror of strange things, a swimmig of their world at his teaching ? Perhaps the priest and the rulers and the rich men understood him better than his followers. He was dragging out all the little private reservations they had made from social service into the light of a universal religious life. He was like some terrible moral huntsman digging mankind out of the snug burrows in which they had lived hitherto. In the white blaze of this kingdom of his there was to be no property, no privilege, no pride and no precedence, no motive indeed and no reward but love. Even his disciples cried out when he would not spare them the light. Is it any wonder that the priests realised that between this man and themselves there was no choice but that he or priestcraft should perish ? . . . For to take him seriously was to enter upon a strange and alarming life, to abandon habits, to control instincts and impulses, to assay an incredible happiness.

And though much has been written foolishly about the antagonism of science and religion, there is indeed no such antagonism. What all these world-religions declare by inspiration and insight, history as it grows clearer, and science as its range extends, display as a reasonable and demonstrable fact, that men form one universal brotherhood, that their individual lives merge at last in one common destiny upon this little planet among the stars. And the psychologist can now stand beside the preacher and assure us that there is no reasoned peace of heart, no balance and no safety in the soul until a man in losing his life has found it, and has schooled his intellect and will beyond greeds, rivalries, fears, instincts and narrow affections. . . . That in the simplest is the outline of history, whether one has a religious purpose or disavows a religious purpose altogether, the lines of the outline remain the same.

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KARMA

Writing on the doctrine of Karma, H. T. Edge says in *The Theosophical Path*:--

The doctrine of Karma teaches that all the events of our life are the effects of causes previously set in motion by ourselves either in this life or in a preceding life. The latter words indicate that this doctrine is inseparably connected with the doctrine of Reincarnation.

The doctrine of Karma assures us that there is order and justice at the root of everything, and that our fate is at the mercy neither of blind chance nor of capricious authority.

People are apt, at first sight, to suppose that, if all our experiences are the result of previous actions, and all our actions generate future experiences, we are therefore involved in an endless chain of causes and effects, and there is no room left over for the action of free will. This delusion, however, is dispelled by further reflexion; for it is part of the doctrine that, while the lower part of man's nature is thus involved, yet the essential Man is free and independent, having the power of choice and the ability to determine his own future destiny. Thus, while he must reap the crops which he has sown, he may choose what kind of crops he will sow for future harvests.

The illustration is sometimes given of our relation to the law of gravitation. It is true that this law is inevitable in its action and cannot be abrogated; yet no man is obliged to fall or to have things fall on him : he can move out of the way. The same with other natural laws to which we are subject : our intelligence enables us to dispose of them, so that we make use of them without abrogating them.

It is no use caviling at the facts of life, for these have to be accepted. People actually are born into life with various serious handicaps about which thay may complain (and, as we said before, various advantages, about which they do not complain) : and anyone who can offer a reasonable explanation of these facts should merit gratitude. And the more so if the explanation also affords a way to cope successfully with these handicaps. It may justly be claimed that the doct-

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rine of Karma does these things, and it is here offered in the hope that it will be as useful to the reader as it has been to the writer.

Looking over my life, I can see many drawbacks, from which other people do not suffer; and likewise many advantages which others perhaps do not enjoy. The number of influences brought to bear on my early years was indeed heterogenously mixed, and miscellaneous, beyond classification. The more I become acquainted with myself, the easier I find it to understand that my handicaps are the result of my previous mistakes; or, if one does not wish to call them mistakes, let us say that I spent part of my past (before my last birth) in setting up currents opposite to those which I now wish to set up, and my body is more or less of a misfit.

ANCIENT IMMIGRATIONS INTO AMERICA

H. D. G. relies on the report of Prof. E. A. Hooton of the Peabody Museum, Harvard College, as regards the results of archaeological investigations carried on at the ruined Indian Pueblo of Pecos, New Mexico, for his hypothesis as regards the ethnic composition of the American population.

The exploration of Pecos revealed eight layers of human remains, and their condition showed a progressive deterioration during the thousand years of the existence of the pueblo; the increase in cancer and tuberculosis is well marked.

Dr. Hooton says that when Pecos was founded its inhabitants included types resembling a great variety of races, such ai Australian Bushmen, Europeans, Mongoloids, Negroids, and even Egyptians! Among present-day Indians he found all those types except Egyptian and Negroid. He concludes :

"I do not think that a thousand years ago real Egyptians were living in Pecos; nor that negroes ever resided there. The logical deduction is that at the remote period when America was peopled by an Asiatic race that seems to have arrived *via* the region of Bering Strait, these newcomers carried minor strains of almost every type of blood in the world. It would be natural to find occasional individuals showing segregations of these latent ancestral strains which would make them re-

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semble non-Indian races. This, I think, accounts for the Pecos Egyptians and Negroids."

This is not unlikely, though it does not interfere with the probability of immigration from the west across the Pacific island stepping-stones, or from Atlantis on the east. And the Biologists who argue for a pilgrimage of wanderers from Egypt round the shores of the pacific as far as South America would not deny the possibility of real Egyptians having once lived at Pecos.

TRANSMIGRATION AND SOCIETY.

Some unthinking minds seek to attribute the inaction of some of the subject nations in the East to this belief. Just the opposite of this is the inference of Lutoslawski He writes :—

It is easy to imagine what social influence the universal conviction of a true immortality might acquire, were it acted upon by all citizens of a country in every circumstance of life. Men would accept death in very great numbers as soon as the conditions of life were opposed to their moral convictions, and the rule of evil would be limited at every step, while divine rule would necessarily grow. It is the fear of death that actually keeps millions alive under oppression and persecution of different kinds. Resist fearlessly every oppressor and he will soon be powerless. Take, for instance, the most revolting manifestation of the power of evil : the oppression of one nation by another. Often the oppressed nation appeals to its neighbours in the name of justice, or attempts a struggle for independence, which. if ended unsuccessfully, is denounced as an unreasonable folly. But if every single individual of the oppressed nation preferred death to political injustice, the oppression could not last any length of time, for no army can ever pacify a country in which each inhabitant is determined rather to be killed than to suffer injustice. In historical revolutions always only a very small part of the combating nations was exposed to death, and never hitherto has unanimity been possible in the matter of patriotic resistance, because all such struggles have had chiefly *determined* material advantages in view and only a limited amount of risk undertaken by a small minority of citi-

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zens was usually deemed a price worth paying for political freedom, while the majority of patriots remained at home to protect their property and their wives and children. But fancy an heroic nation unanimously decided to rise against oppression regardless of loss of property or lives to any extent. The superior military contrivanc es of the oppressor would not help much against overwhelming numbers and determined resistance. Usually the first butcheries intimidate the remaining victims and bring them into formal submission. But were they resolved to be all killed rather than submit, the oppressors would very soon be seized with panice and instinctive fear for the consequences of their crimes; they would not dare to go farther and their chiefs would attempt to come to terms. It is easier to order the extermination of millions than to carry it out. In the most sanguinary national struggles the killed have been counted only by hundreds of thousands when the nations counted millions of grown-up men.

WOMAN UNDER CHRISTIANITY

Replying to the criticism of Rev. Hayes that the position assigned to woman under Islam is one of utter subjection and slavery, *The Islamic Review* quotes the following passage from *The Light:-*

" *The Epiphany* quots St. Paul in the New Testament to show how Christianity honours woman and remarks that ' the Christian Church honours a woman, Mary, the Blessed Mother of Our Lord, as pre-eminent among all the Saints of God.' We honour Mary because she deserves our honour and the Holy Qur-an teaches us to do so. But one must note how slightingly this ' Blessed Mother of Our Lord' was addressed by our Lord himself. St.John's Gospel says: ' And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee?' (ii 3-4): And see what St. Paul observes about the equality of man and woman in the same New Testament (1 Cor. ii. 3, 8-10)' ' But I would have you know that the head of every man is Christ, and the head of the woman is the man ; and the head of Christ is God ... For the man is not of the woman, but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause ought the woman to have power on her head because

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of the angels.' (In the last verse the word *power* has thus been explained in the Bible (Revised Version): A covering in sign that she is under the power of her husband.)

"According to St. Chrysostom, woman is 'a necesssary evil, a desirable calamity, a deadly fascination, and painted ill–St Clement of Alexandria says : 'Above all it seems right that we turn away from the sight of woman.' St. Jerome thus accuses woman : 'You destroyed so easily God's image, man. On account of your desert, that is death , even the Son of of God had to die.'

"In the sixth century the Church Council of Macon was actually discussing whether woman was a human being. The Council of Carthage (391 A.C.) forbade woman to catechize, to baptize, or even to study except with her husband. John Knox, the father of Calvinism, declared : 'From all woman, be she married or unmarried, is all authoritie taken... Because in the nature of woman lurk such vices, as in good Governors are not tolerable. Also, he says, nature 'doth point them forthe to be weak, frail, impatient, feeble, foolish : and experience hath declared them to be unconstant, variable, cruel, and lacking the spirit of counsell and regiment. Again,' 'By the order of nature, by the mouth of St. Paul, the interpreter of God's Sentence, by the example of that commonwealth in which God by his word planted order and policy, and finally by the judgement of the most godly writers, God hath dejected woman from rule, dominion, empire and authority above man.' The founder of Protestantism, Martin Luther's teaching concerning woman was that she should breed children, attend to the house, and obey her husband in all things. 'The idol of Christendom, St. Simon Stylites, was sought by his mother for years. For three days and nights she remained outside her son's door pleading to see him, but was refused. And only after her exhaustion and suffering brought her death at her saintly son's door did he consent to come out and murmur a prayer *over her corpse.*' As regards polygamy Sir William Hamilton observes : ' Polygamy was never abandoned by either Luther or Malancthon as a religious speculation: both, in more than a single instance, awarded the formal sanction of their authority to its practice. . . . In regard to Polygamy John Milton wrote: ' On what grounds,

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however, can a practice be considered dishonourable or shameful which is prohibited to no one, even under the Gospel? . . . It appears to me sufficiently established that polygamy is allowed by the law of God. How the Christian monks and fathers violated sexual morality and played with woman as a chattel is depicted in the following lines: 'In the fifteenth century, the old and wealthy Abbey of St. Albans was little more than a den of prostitutes with whom monks lived openly and avowedly.' We read of an Abbot elect of St. Augustine's, of Canterbury who had seventeen illegitimate children in one village; of another Abbot who was proved to have maintained no less than seventy concubines; of a pastor who confessed to having had illicit connections with no less than two hundred nuns confided to his charge; and so late as 1773 of an underground passage between a convent and a nunnery in Rome itself.'

"An Act of Parliament of the time of Henry VIII prohibited women reading the New Testament. 'Spencer, in his *Descriptive Sociology*, notes that wives were bought in England from the fifth to the eleventh century, although as late as the eleventh century the Church Courts ruled that a husband could transfer his wife to another man for a period determinable at the recipient's pleasure.' 'Worse than all was the right of the lord, spiritual or temporal, to the wife of the peasant for the first twenty-four hours after marriage.' In 1567 the Scots Parliament decreed that no women should hold any authority.'"

THE ORIGIN OF CHITPAVANS

Thus Major B. D. Basu in *Welfare* :—

The origin of these Chitpavan Brahmins is shrouded in obscurity and mystery. Ask any man of this caste as to why he is called a Chitpavan and he will tell you the rigmarole of Parasu Ram and his feats which gave birth to sixty families of these Brahmins, the last or the sixtieth family hence having the surname of Sathe. But those who do not believe in the mythological being known as Parasu Ram assign a different cause altogether to their origin. They say that in those days when the Jews were suffering the penalty of their persecuting and not believing in Christ, and when according to the curse of Him whom the Continents of Europe and America believe as their Savior, the Jews had to bid good bye for ever to their Fatherland, ship-loads of them turned their

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face towards India. Religious toleration which has always characterized the natives of India, has prevented the formation of an Indian nation. The very idea of nationality as it is understood in the West, is synonymous with want of religious toleration. It is because varieties of, and variations in costumes, existence of different creeds and colors are not permitted in the West that the natives of those countries have been able to evolve that stage of society which they proudly call nationality or nation. In nature we do not find uniformity but diversity. Mere uniformity would mean monotony; but diversity and variety make life enjoyable and worth living. What law then prevents Nature running riot and chaos setting in place of order? It is the great law of Harmony which prevails everywhere Nature and supports her in the proper discharge of her functions.

Knowing then that India was the great country of religious toleration, the persecuted Jews sailed Eastwards. A good many of the ships unloaded their human cargoes on the Western coast of India mostly in the Concan. The descendents of those Jews are still living there and are known as Ben-i-Israel. But as is sometimes the case now, and more often in days gone by when steam navigation had not come into existence, ships generally came to grief and their inmates found a watery grave and were devoured by sharks and other monsters of the Sea. Such was the fate of few ships, which brought the Jewish refugees to the coast of India. They floundered near Ratnagiri. A few of the passengers succeeded in swimming to the shore carrying with them some of their comrades who were more dead than alive by their immersion in the saltish water of the Ocean. These wandering and cunning Jews fully conversant with the caste system that prevails in India; for since time immemorial trade had existed between India and the countries of the Ancient World viz. Babylon Assyria, Phoenicia, Egypt, Greece, Persia and even Syria and merchants of all races also visited the Western coast of India, to be held in great esteem by the people of India, called themselves Brahmins and also said that they had the power to bring dead men to life. To show their skill in the latter respect they kindled fire, and warmed the bodies of their comrades whose limbs had become benumbed, as said before by the immersion in water and so they looked like lifeless corpses. A miracle as it were, was performed, and consequently these Jews were held in great honour and esteem. Since

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they had the power of bringing the dead to life, they were called *Chitpavan*. Only 60 families of these ship-wrecked Jews are said to have been saved on the coast of Ratnagiri which account for the 60 surnames of the Chitpavan Brahmins. It is said that till the time of the Peishwas who were Chitpavanes, the other Brahmins of the Deccan did not interdine or had any social intercourse with them. But the Peishwas wielding political power forced others to recognize them as Brahmins and made other Brahmins to take them in their social fold.

How much truth there is in all the accounts relating to the origin of the Chitpavans, it is impossible to say. It is not also necessary to waste time over other legends which may be fitly relegated to antiquarians and others who do not know how to kill time and hence take delight in useless discussions. But the Chitpavans are now as good as other Brahmins and are perhaps the most intelligent of all races of India.

THE SPIRITUAL GENIUS OF INDIA

Under this caption writes Nolini Kanto Gupta in *the Visva Bharati Quarterly*:—

Thus Religion and Spirituality, two fundamental categories that form one realm when held up in opposition to Materialism, are, when considered by themselves, realy very different things and may be even contradictory to and destructive of each other. What then is Religion? and what, on the other hand, is Spirituality? Religion starts from and usually ends with a mental and emotional approach to realities beyond the mind; Spirituality goes straight forward to direct vision and communion with the Beyond. Religion, as it is usually practised, is a special art, One—the highest it may be, still only one—among many other pursuits that man looks to for his enjoyment and fulfilment; but spirituality is nothing if it does not swallow up the entire man, take in his each and every pre-occupation and newly create it into an inevitable expression of its own master truth. Religion gives us a moral discipline for the internal consciousness, and for the external life, a code of conduct based upon a system of rules and rites and ceremonies; spirituality aims at a revolution in the consciousness and in the being.

Keeping this difference in view, we may at once point out that Europe, when she is non-materialist, is primarily religious and only secondarily spi-

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ritual but India is alway sprimarily spiritual and only secondarily religious. The vein of real spirituality in European culture runs underground and follows narrow and circuitous by-paths; rarely does it appear on the top in sudden and momentary flashes and even then only to dive back again into its subterranean hiding-place; upon the collective life and culture it acts more as an indirect influence, an auxiliary leaven, than as a direct and dynamic Force. In India there is an abundance, a superfluity even, of religious paraphernalia, but it is the note of spirituality that rings clear and high above all lesser tones and wields a power vivid and manifest. We could say in terms of modern Biology that spirituality tends to be a recessive character in European culture, while in India it is dominant.

But when we say that India is spiritual, we do not mean that all or most Indians, or even a large minority among them, are adepts in spirituality, or that the attachment to life, the passion for earthly possessions, the sway of the six *ripus* are in any way less prevalent in the Indian character. On the contrary, it may well seem to the casual on-looker whose eyes are occupied with the surface actualities of the situation, that the Indian nature, as it is to-day, shut out from this world's larger spaces, cut off from its deeper channels, and movements of greater magnitude, has been given over more and more to petty worldlinesses that hardly fill the same space even in the life of peoples who are notorious for their worldly and unspiritual temperament.

It is not so much a question of concrete realisation, attainment and achievement arrived at by the Indian People in their work a day life, but primarily and above all a question of ultimate valuation, of what they hold as the supreme ideal, of what they cherish in their heart of hearts, and of the extent to which that standard has obtained general currency among them. It is not a *fact* with which we are concerned, but the *force* behind the fact, and the special nature and purpose of that force. It is the power that we discover in the general atmosphere, or that emerges in the stress and rhythm of the cultural life of the people, in the level of its inner consciousness, in the expression of its highest and most wide-spread aspirations, in the particular stamp of its soul.

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The psychological atmosphere in India is of a luminous tenuity. Here, it appears the veil between this world and the other has so thinned away that the two meet and interpenetrate easily and freely; immersed in one, you can at the same time bathe in the other. Owing to the cumulative effect of the *sadhana* of her saints and sages who appeared in countless number down countless ages, or, perhaps, owing to the grace of a descent into her consciousness, or some immanence there, of the breath and light of a Superior World, India possesses, already prepared, a magnetic field, a luminous zone of spiritual consciousness; and to enter into it the Indian has only to turn aside, to go round a corner, to take one step forward. However thick and hard the crust of the Ignorance may lie upon the Indian soul, once that soul awakes and is upon the Path, it finds itself on familiar ground; it is in a domain which it has the impression of having frequented often and anon and for long.

Having stated how the French have developed 'a fine, clear and subtle rational, logical, artistic and literary mind,' how the Japanese possess to a man 'so fine and infallible an aesthetic sensibility,' how the British exhibit 'the business instinct' to a degree 'that borders on the miraculous', the learned writer concludes:—

There was no department of life or culture in which it could be said of India that she was not great, or even, in a way, supreme. From hard practical politics touching our earth, to the nebulous regions of abstract metaphysics, everywhere India expressed the power of her genius equally well. And yet none of these, neither severally nor collectively, constituted her specific genius; none showed the full height to which she could raise herself, none compassed the veritable amplitude of her innermost reality. It is when we come to the domain of the Spirit, of God-realisation that we find the real nature and stature and genius of the Indian people; it is here that India lives and moves as in her own home of Truth. The greatest and the most popular names in Indian history are not names of warriors or statesmen, nor of poets who were only poets, nor of mere intellectual philosophers, however great they might be, but of Rishis, who saw and lived the Truth and commun-

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ned with the gods, of Avataras who brought down and incarnated here below something of the supreme realities beyond.

THE WORLD OF BOOKS

—o—

वैदिक कर्तव्य शास्त्र—*By Pandit Dharmadeva Vidyavachaspati. Published by Swadhyaya Mandal, Aundh, Satara.*

This book is an excellent compendium of vedic teachings on various—religions, social and political—subjects. The author makes out a strong case against those orientalists who find nothing but worship of the elements of Nature in the Vedas. Pandit Satwalekar, the well known vedic scholar in his introduction to this book speaks of it as the first attempt to show consistency and continuity of ethical teachings in the Vedas. We wish every student of the Veda should possess a copy of this book and congratulate Pandit Dharmadeva for bringing out such a useful compilation.

Satyavrata.

The System of Plotinus--By the Editors of the Shrine of Wisdom. Published by the Shrine of Wisdom, London. Price 3/

After Plato Plotinus is a conspicuous figure in European philosophy. The Alexandrian school of Neo-platonists owed its inception to him. The mystical element which characterised the religious and philosophic thought of the west that followed is derived ultimately from his subsequently arranged Enniads. The book under review is an introduction to the writings of Plotinus, that great mystic-metaphysician. The originals as well as their later expositions by Dr. Inge etc. have been laid under contribution by the authors of this epitome of a great subject. The greater part of this book is a string of quotations which give the reader a clue to the mystical mysteries, for a thorough under-

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standing of which recommendation is made to approach the originals.

The Gita and Spiritual life. By D.S. Sarma M. A. Published by the Theosophical Publishing House, Adyar, Madras

In this book are collected a number of lectures delivered by the author. The first four concern themselves with the teachings of the Gita, while in the fifth is sketched the life-experience of Shri Ramakrishna Paramahamsa. The similarities between Christian teachings and the teachings of the Gita, which the author brings out, make the latter both interesting and easily intelligible to a Christian audience. As regards the authorship of the Gita, Mr. Sarma regards it as a case of attribution to an *Avatar* of inculcation of deeply religious truths by a mystic who had felt those truths personally. In the author's own words,

> I speak deliberately of the author of the Gita and not of Krishna, because, to my mind, the part that Krishna plays in the Gita is analogous to that of Christ in St. John's Gospel, of Buddha in Saddharma Pundarika, and of Socrates in the Dialogues of Plato. For, though all these characters are historical, and though we have accounts of their careers and teachings elsewhere, they are made in these books the mounth-pieces of certain aspects of the teaching, as selected and developed by one of their disciples according to the needs of the time. The author of the Gita, living in the Epic Period of Hindu expansion and of reaction from the early Buddhhist monasticism, and speaking to laymen, presents the teaching of the older mystics of the Upanishads in a new light of his own, and makes the Avatar his interlocutor. As the Gita is the essence of the Upanishads, its external form is clearly meant to be symbolic of the fact that the teaching is traditional and that the teacher is an orthodox mystic of the church.

To Mr. Sarma the Gita is one of the highest scriptures of the Hindus. He daily recites it, and feels inexpressible

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delight in studying its teachings, and yet as he rightly points out,

the Gita does not give us all that is great in the Hindu religious thought. It does not specifically develop the highest cardinal virtues of Hinduism, namely, satyam and ahimsa. It does not describe the path of nature mysticism and the path of human love among the ways of approach to God. And it rarely leads up to the Himalayan heights of Yagnavalkya's teaching in the Upanishads. In ethics, in religious worship and in philosophy it confines itself to what is most important and practical. But what it touches it illumines. Its teaching of what is of greatest moment to us is marked by a certain severity, sanity, decision and universality, which we rarely find in our religious literature. Therefore it is the best introduction to Hinduism that we have. Especially to foreigners, who are brought up in theistic religions, it is a book that instantly appeals. So I hope that those of you who have not yet read the Gita will proceed at once to do so and, at the same time, remember that there are still some things great and good in Hinduism, which have not come within the scope of this beloved scripture.

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CORRESPONDENCE

KARMA YOGA

BY BHIKSHU.

Dear Sir ,

We thank you for the review of our publication—Karma Yoga.

We have necessarily to reply to the Review and enclose herein a reply and we shall be glad for a fair treatment.

The borrowings so called are merely collateral teachings from western authors and are not a part of the book; a Bhikshu cannot afford to keep a library and what he wrote was merely from memory and he ventures to state that *Nothing* whatever is his own, for he has few possessions.

How do independent atoms combine? By what processes do the atoms of hydrogen say stick together; It is not gravitation; it is a problem to science, these peculiar laws so called that govern cohesion, colloidal aggregations, strain and tension, that form the base of physics and trend to go off into metaphysics. And so too may purposes come together into a bodiment just as the crowd forms, just as people populate a country.

A crowd *will* govern itself and its government is called the 'group-will' but the latter may be momentary as in a mob. The yogi *has* the most poignant individuality in one sense ; he must get into the world beyond noise, the world of silence that is the result of inhibited thought where the vulgar misrenderings of the revered fragments of the Vedas by the anal modernists cannot prevail. Bhikshu is misintrepreted and misquoted by the reviewer ; it would be preferable to read him as he has expressed himself.

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Shraddha is for the unfulfilled yearnings of the 'crowd of beings' that formed the just dead whose thoughts wear of the earth earthly, and naturally the solace for these has to differ with each race; the theory here is just like medicine; and climate; what is good for one race is *not* good for another.

Bhikshu has not attempted to intrepret the Vedas; it is too big a subject to be mishandled and there is the danger that the great remnants of the Vedas that were a ruin even in the time of the grammarian Shaunaka, the Vedas whose difficult terms the Nirukta attempts to render *carefully*, would become the subject of assasination as they *have* become by the misguided followers of Sri Dayananda; the latter going beyond their teacher who merely wanted to purify Brahminism have become apes of what they do not understand.

Such phrases as 'superstitious explanations' and 'vague theories' are not criticism but abuse."

'BHIKSHU'

The 'reply' is its own condemnation and refutation.

REVIEWER

———:o:———

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EDITORIAL REFLECTIONS

THE POET'S ADDRESS

The Parliament of Religions, held in Calcutta on the occasion of the Brahma Samaj Centuary celebrations was presided over by Poet Tagore. His address was brief; it touched upon a few very important problems in the abstract. As regards sectarianism the Poet observed :—

Sectarianism is materialistic. It ever tries to build its tower of triumph with its numerical strength, temporal power and external observances. It breeds in the minds of its members a jealous sense of separateness that gives rise to conflicts more deadly than conflicts of worldly interests. It is a worse enemy of the truth of religion than atheism, for sectarianism proudly appropriates as its own share the best portion of the homage that we bring to our God.

To-day science has offered us facilities that bring the human races outwardly close to one another, yet curiously enough it is our religions that impiously maintain the inner barriers that separate and often antagonize nations and peoples,—their respective votaries not even hesitating blasphemously to take God's own name to humiliate or mortally injure their fellow-beings who happen to belong to a different community. And it is high time for us to know how much more important it is, in the present age, to be able to understand the fundamental truths of all religions and realize their essential unity, thus clearing the way for a world-wide spiritual comradeship, than to preach some special religion of our own, with all its historical limitations.

The evils that have followed in the wake of the present meetings of the races—the evils of political and economic exploitation—should not find in the religious organizations, allies for the creation of dissensions that are truly irreligious. We must give heed to the call of the present age which urges us to train our mind not merely into a passive tolerance, but into an active understanding of the religions which are not our, which but differently emphasize some particular phase of truth, some special process of spiritual realization.

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There are those who have the imperialistic tendency of mind which leads them to believe that their own religion has the sole right to bring the whole human world under its undisputed dominance. They dream of a unity which is the unity of utter solitude, of absolute bareness, the unity of a desert. But the unity which is at the root of creation, comprehends the countless man, and gives them the rhythm of kinship. Monotony is of death, life is a harmony of varied notes.

That there *is* something which is called universal truth can not be denied. All sectarian religions, *minus* the embodiment in them of absurd superstitions and meaningless rituals, which sometimes involve practices which are a direct negation of Religion, are simply local applications of that 'Truth.' That Truth, with a capital T, appears to us to be synonymous with Religion, with a capital R. to make a sincere endeavour in the genuine religious spirit—mark that bigotry and violence militate against this spirit itself—to make this Religion universally acceptable is not only an unobjectionable objective, but an incumbent duty, of religious associations and individuals. How else could spiritual unity among the varied branches of one human family, divided from one another on numerous other scores, be brought about? It is Religion, whose weapon is love, that should set the tune to politics and commerce. The process has been reversed in practice. That in our opinion, is responsible for what are thought to be the 'religion-begotten woes' of humanity. Let Religion realise its supreme mission and in both weal and woe stick to it, and instead of bitter castigation on the part of peace-loving people, it will deserve once more the homage of the whole thinking section of humanity. The division made in the Arya Shastras between Sruti—universal religion—and Smriti—local religion, seems to have been very wisely designed. A verse of the Veda itself has it:—

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जनं बिभ्रती बहुधा विवाचसं नानाधर्माणं पृथिवी यथौकसम् । अथर्ववेद ॥

Men bears the Earth of varied religions and of different manners of speech suited to their habitations. A. V.

The need of oneness which should unite the different sections of humanity in the arms of an All-loving father is fulfilled by *Sruti*, while the demands of variety, rendered imperative by the manifoldness of local circumstances, may be met by the formulation of as many forms of *Smarta dharma*, as there are geographical divisions. The followers of every *Smriti* should have an eye constantly on the *Sruti* element of other *Smriti*'s. The irreligious accretions that in course of time accumulate round the essentials of every religious dispensation do require every now and then a strenuous and forceful power of purging. That occasions conflict. The religious reformer, instead of avoiding, sometimes by his uncompromising criticism, gives rise to such strifes. And little blame to him for these. He becomes censurable only when he wilfully shuts his eyes to points of agreement among the teachings of different Churches, and emphasises differences to deliberately creat internicine war. Rishi Dayananda's dictum stated in the following words in his introduction to his Magnum Opus, "The Satyartha Prakasha," is the golden rule of conduct in this behalf:—

As I do not start with a prejudice against the Puranas, the Scriptures of Jainass the Bible aud the Quran, but adopt what in them is good, and discard what in them is evil, and endeavour in numerous other ways for the good of humanity, even so should everybody.

SOUND ADVICE TO MOSLEMS.

Coming from the pen of a Muhammadan, the following views commented on favourably by *The Mussalman* are highly significant :—

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Mr. Syed Tofail Ahmad in his work 'Responsible Government and the Solution of 'Hindu-Moslem Problem' says, "Had the Mussalmans not been fed upon special protection, their children would have gone to the common schools like the children of other minorities, and would have benefited from the revenues of the country equally." Then he mentions an incident in this connexion. In 1913 an agent of the All-India Muslim Educational Conference was making a tour in the district of Agra. Near the Agra City Station he found a Hindu teacher teaching some Hindu and Muslim boys. The Muslim students were reading the Quran. The agent was astonished to see this and asked the teacher as to who was teaching the Quran. The Hindu teacher replied, "These children were reading with me. Realizing the anxiety of the parents that their children should not remain ignorant of the Quran I myself learnt the Quran which I am now teaching." Mr. Tofail Ahmad observes that the teaching of the Holy Quran to the Muslim boys by a Hindu teacher may be considered as objectionable, but it shows at least a spirit of toleration so recently as the year 1913. We hope all concerned will understand how the Mussalmans have been losing by following a policy of more or less exclusiveness.

The above is a censure by the writer on the past neglect of his community. The line of conduct he recommends to it for the future is worthy of being laid to heart by every nationalist Muhammadan.

"As a matter of fact, however, communalism and the consequent hatred and distrust are seriously injuring the Muslims. But the remedy does not lie in invoking the help of the bureaucracy, who on the one hand make promises of special patronage to them and on the other hand prove silent spectators of their ruin. To demand our rights from them is simply foolish...The only way open to Mohamedans is that they should join their countrymen in the demand for self-government so that they may have control over the purse of the country and thus be able to spend the largest possible amount on the education of chidren. This is the only way in which the complicated problem of Muslim education can be solved."

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DECADENCE OF SANSKRIT STUDIES

Mahamahopadhyaya Haraprasad Shastri presided at the last Oriental Conference held at Lahore. The Pandit is a celebrated scholar who has spent a life-time in the study of Sanskrit, and has for the greater part of this period been engaged in research work. He has been witnessing with his own eyes the transition that has come over the cultural life of our country during the last half century. In his address he names a few Pandits, to whose learning we owe some very important books on Hindu law, but whom the present generation has either forgotten or has never cared to know.

The earliest of them was Anantadeva, a Maharastra Brahmin, who wrote in his own native district by the Godavari his learned works called the various Kaustubhas, under the patronage of Baz Bahadur Chandra, a Raja of distant Kumayun in the Himalayas. The next was Vaidyanatha Payagunde, another Maharastra Brahmin settled at Benares, whose erudite commentary is still the admiration of lawyers in India. The third was Jagannatha Tarkapancanana of Bengal who was brought to the Government House in Calcutta by the first Governor-General, Warren Hastings, with military band playing, for the purpose of writing an exhaustive code of Hindu Law to be administered by the courts in British India. There were lesser lights all over India, eleven of whom in Bengal compiled the original Sanskrit work on Hindu Law of which Halhead's "Gentoo Law" was the English translation. [The name of the work is Vivadarnava-Setu. It was published from Bombay years ago as the Code prepared under orders of Maharaja Ranjit Simha, the Lion of the Punjab.]

Not only was Law the only subject which flourished in Sanskrit, but other branches of knowledge also flourished in exuberance. Nagoji Bhatta, the great Maharastra Pandit, wrote his exhaustive commentary on the Mahabhasya in Grammar and other commentaries too, on almost all branches of Sanskrit literature. His learning was phenomenal, his character was

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exemplary and his presence inspiring. His was perhaps one of the last examples of the height to which human mind can be raised by a liberal education through Sanskrit only. Princes and potentates vied with one another in doing him honour.

Southern India produced great Pandits like Ahobala, who, fleeing from the converting zeal of Tipu Sultan, came as a fugitive to Benares almost in tattered rags, and was received with open arms by the Pandits of the holy city. His learning, too, was equally phenomenal and he allowed Benares to utilise it fully.

On the top of these came Rama Sastri, the Nyayadhisa or Chief Justice of the Poona Durbar, famous for his learning, famous for his boldness and intrepidity and famous as an administrator of justice and a patron of education. For half a century, he was the earthly Providence of the Pandits of India, and no one with real learning came back disappointed from him.

How pathetic is his reference to the gradual decadence of Sanskrit learning, which the present educational policy of the Government has brought about !

My father died in 1861 and the charge of distributing honoraria to learned Pandits assembled on religious festive and social occasions in our neighbourhood devolved upon me though I was then very young. I remember, in 1864, there was a tolerably big assembly in my neighbourhood ; and I distributed honoraria, on behalf of the master of the house, to one hundred Pandits, all engaged in teaching Sanskrit in their own residences from Navadvipa to Calcutta, on both sides of the Ganges. Fourteen years later, in1878, on the occasion of the Sradh ceremony of the father of our great novelist, the famous Bankim Chandra Chatterji, I was requested to ascertain how many Pandits were engaged in teaching in their residences within this area, and I found only twenty-six ! A fall of 74% in fourteen years !

LOSS OF MANUSCRIPTS.

How valuable manuscripts first lost all value in the eyes of a generation, whose acquaintance with the treasures of Sanskrit had been gained simply by hearsay from their ancestors, and then were by degrees overlooked, left uncared for and

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at last consigned to the dust heap is another touching chapter in his story.

How a part of these were saved is related by him in his own simple, homely style. The description reads like a romance.

I will give one instance which happened at Udaipur. An old woman used to bring Mss. to a Bania and take whatever price he offered. But one day she brought a goodly Mss. and demanded four annas because she was in sore need; but the Bania would not give her more than two annas, so they were higgling over the price when a Charan or Rajput bard came and asked the old woman what the matter was. On examining the Mss. He thought it must be something very important, and he asked her to accompany him as he would be able to give her a better price. He took the woman to the Maharaj-Kumar, and the enlightened Prince got the Mss. examined then and there by his Court Pandits. They all declared it to be Sali-Hotra, a treatise on the horse and its diseases. Now the Sali-Hotra was so long lost in Sanskrit—it was known only from a Persian translation, and some people are said to have retranslated it from the persian. The Maharaj-Kumar was delighted at this discovery and gave the old women Rs. 50. Mahamahopadhyaya Morardan, while at Udaipur, heard the story and got a copy made for himself. I got a copy from Morardan's son, and it is now deposited in the Asiatic Society's rooms.

The history of the Mss. collection in the Durbar Library, Nepal, is very very interesting. In the eighteenth century there were three big and many small principalities in the Nepal Valley, the utmost extent of which is fifteen by fifteen miles. All the princes for generations were collectors of Mss., charts, maps and pictures on religious subjects. But at the Gorkhali conquest of 1768 their collections were all looted, so much so that the existence of a State Library was unknown. In 1868 the Resident, Mr, Lawrence, published the list of Mss. which were considered at his time to be rare by the Pandits of Nepal. Maharaja Sir Bir Shamsher Jang Bahadur Rana made a resolution to have a State Library. He collected together all Mss. in the Palaces of Nepal and housed them in the College building where I saw them in 1897. It was a

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most interesting collection containing palm-leaf Mss. more than one thousand years old. Sir Bir Sham Sher assured me that he would collect all the important Mss. in the Nepal Valley and put them in a Durbar library and that he was constructing a library building with a clock tower in a most prominent place in the city. In 1907 I found the building complete and the library housed there. There 16,000 Sanskrit Mss. on palm-leaf and paper, the whole of Buddhist literature in Tibetan and the whole of Buddhist literature in Chinese. It was a splendid place for research students. The idea was mooted by Sir Bir and executed by his brother Maharaja Sir Chandra Shamser Jang Bahadur Rana. Sir Bir made immense efforts to collect Mss. A Bengali Pandit family, resident at Nepal, had two villages in the Nepal dominions. These villages were sequestered at the time of financial stringency owing to the English war of 1814. For three generations the Brahmines struggled hard to get back their possessions. But Sir Bir restored the villages to them and they surrendered their Mss. to him. A Brahmin involved in a rather serious criminal case obtained his pardon by presenting to the library some of the finest Mss. to be found there.

Of the 16,000 Sanskrit Mss. the palm-leaf Mss. are generally copied in pre-Muhammadan times. The oldest of the dated Mss. in the library was copied in 908. But there are dozens which palæographically belong to an earlier age. I believe, I have given description of all palm leaf Mss. I found there.

The desperate situation, however, was saved to a certain extent by the exertions of a distinguished Pandit of Lahore; and Sanskrit literature owes a debt to this city which it will never be able to discharge. Radhakisan the son of Pandit Madhusudan, the high priest of the Lion of the Punjab, wrote a letter to Lord Lawrence, the Governor—General of India, in 1868, for the collection and conservation of Sanskrit manuscripts which under the circumstances existing at the time were sure to perish within a short time. As the Governor-General Sir John Lawrence was agent of the British Government at the court of Lahore, and he and Radhakisan who had great influence there, were both friends. Lord Lawrence, at the suggestion of Pandit Radhakisan took up the work of the search of Sanskrit manuskripts and made permanent provision for the distribution of

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Rs. 24,000 annually to the different Provincial Governments to start operations in this search. The search languished in many provinces and dropped off in others. Bombay and Bengal were the only two provinces where the money was entrusted to the Local Asiatic Societies which are still continuing the search with good results. In 1898, in Madras, a proposal was actually made to utilise part of the grant for Archæological purposes. But they have since done good work in Madras and the peripatetic party has brought to light an immense quantity of Sanskrit works, peculiar to South India.

ANTIGUITY OF SHUDDHI

Next after this episode of care less loss of manuscripts is traced the history of research work done under the auspice of various societies and institutions. The com[illegible] of Smritis and Nibandhas is praised by the Pandit as a mommental service done by the Brahman to their community and religion. These Brahman's who "are much maligned for their selfishness, bigotry, short sightedness and what not" when according to the president liberal-mind and far-seeing.

They were equally clever in absorbing all conquering races into the bosom of Hindu society in some of the most crucial turns of its history, Where are the Huns? Where are the Jattas? Where are the Sakas? Where are the Yuch-chis? They form an integral part of the Hindu society. May they yet do the same and absorbe Western and Mid-eastern culture into their own!

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